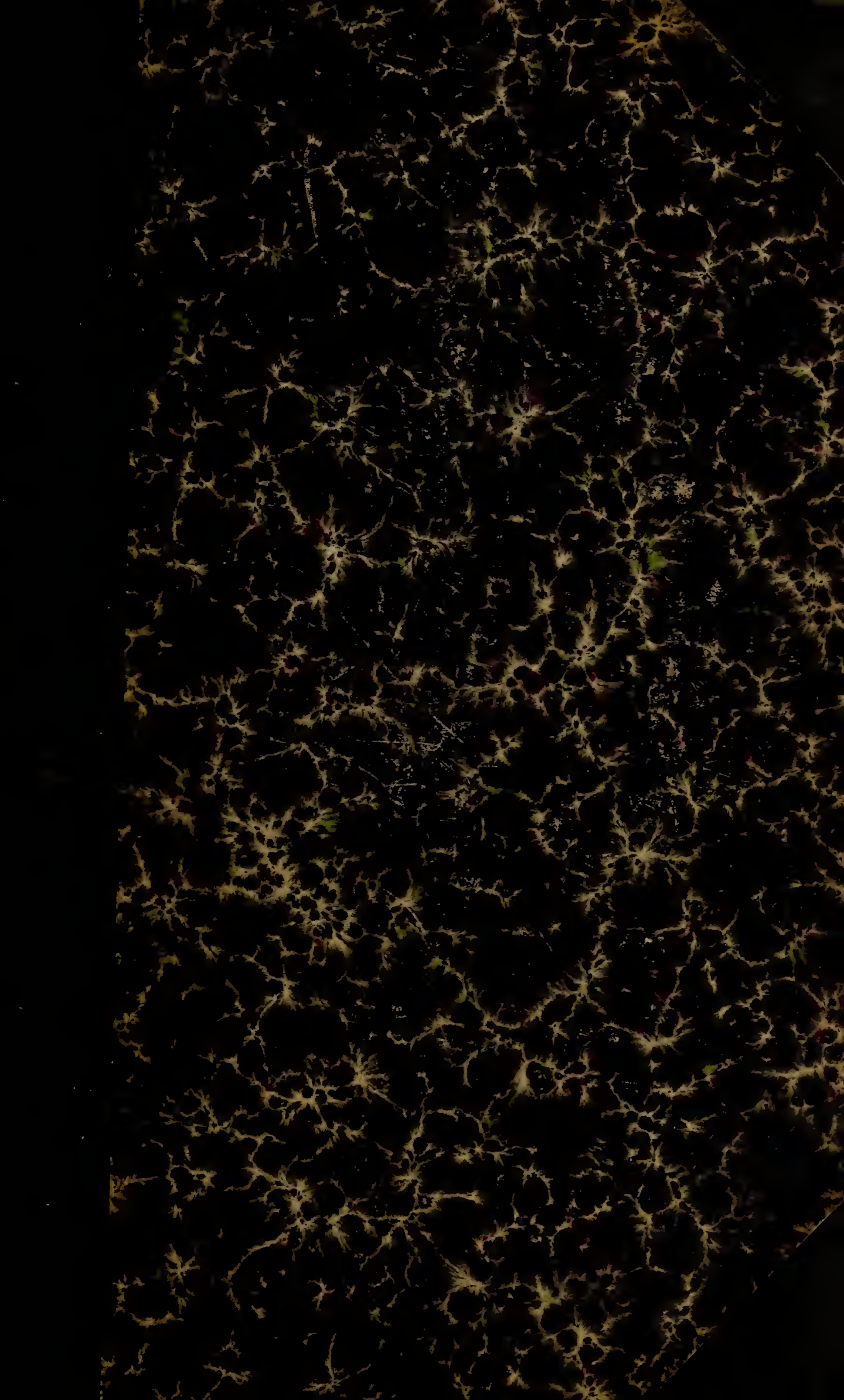

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THE WOODSTOCK LETTERS

VOL. XXV., No. 3.

PLAN OF A *REDUCTION* FOR OUR NORTH AMERICAN INDIANS.

The following plan for forming a Reduction *for our North American Indians, similar to those formed in Paraguay by the Fathers of the old Society, came recently into our hands in the shape of an old MS. Its value is shown from the fact that it was approved both by Father General Roothaan and by the President of the United States, at that time General Andrew Jackson. Father Ponziglione — to whom the MS. was submitted, and whose great experience in Indian life renders him peculiarly fitted to judge of its genuineness and worth —has kindly sent us a letter, which we subjoin, throwing much light on the author of the "Plan" and explaining why it did not meet with success.*—ED. LETTERS.

A. M. D. G.

1. The Indian Mission has been begun by the opening of our Indian seminary at Florissant on the feast of B. Francis De Hieronymo, 11 of May 1824, and that Indian Mission (as far as I know) has never been abandoned. Thus the plan in question is not for beginning the Indian Mission, but for working on the Indian Mission with greater success and extension of our sphere of action, and for securing to our labors a more lasting and solid benefit. This plan was sent to Father General in the same terms in which it is found in the "Annales de l'Association," no. 23, pag. 584; it begins with 4° "Seminaire Indien," and ends with the letter. To this Father General answered as follows:—

Roma, 21 Nov. 1829.

Litteræ istæ Rev. Væ. sane responsum prolixius mererentur, sed quod modo facere mihi per temporis angustias non licet, faciam alias. Nunc autem ad præcipua quæsita respondebo, quantum licet, ne diutius differre cogar.

1. Institutionem Indorum, qualem Rev. Va. mihi descripsit, ut incipiatis, libentissime annuo, et subsidium aliquod ex eleemosynis, de quibus mihi disponere licet, mittam, scutorum, spero, 1000—tantum ut ne quid inconsulto, ne quid præpropere fiat, sed ita provide, ut spes fundata sit operis perficiendi ac perpetuandi. Cavendum mihi quidem maxime videtur, ne in istius modi novam Indorum conversorum coloniam homines irrepant, qui fortasse conversionem simulantes omnia dein pessumdent. Si Ra. Va. posset habere formam ac rationem, qua PP. olim nostri usi fuerunt in Paraquaria, istam oporteret, quantum fieri posset, imitari, cum experientia et successu probatissima sit.

It is this plan that was proposed to the President of the U. S. in a conversation and verbally approved by him, and he at the same time assured me that the Indians could become citizens. He promised his support to the plan and gave me leave to propose it in his name to the Indians. I have done it in two full councils in two different villages, and it was unanimously pronounced to be the thing they wanted, and great anxiety was exhibited to see it commenced immediately. I assured them that I would commence it, that I had the leave of the superiors, and that I had the means then in hand. I explained, moreover, why I would begin it on our land,—that I might freely chase away the bad ones, that none might stay who did not wish to live after the manner of the whites, that we would help them in raising a cabin, in procuring a horse, a cow and a plough. I assured them also that great care would be taken of the old people.

2. A spot was indicated to me by the traders' agent as a place possessing all the qualities requisite for such an establishment: 1. Situated on a navigable stream emptying in the Osage River; 2. First-rate soil, well timbered and well watered and there are stone quarries; 3. An excellent site for a water mill, and at a little distance plenty of cedar trees; 4. Sufficiently near to the Osage villages and removed from the white settlements. See no. 5.

3. When I was last time in that country, June, 1830, three good families, by my advice, had removed from the villages, and had actually commenced a life of civilized persons and

good christians as far as they knew. One more family was expected every day. The heads of two of these families are metifs, or three quarters of Indian blood, the third is a Canadian, a truly well disposed man, fit to be an interpreter, the fourth is a half metif. Several metifs and Frenchmen living with Indian women expressed an ardent wish to come to the new establishment, promising to lead there a christian life. There are with the Osages and metifs,

Heads of families baptized,

Mongrin	5	children perhaps		6
"	2	"	"	10
Canadians	6	"	"	30
Add the above-mentioned	4	"	"	10
	—	"	of NN.	10
	17			—
				66
				17
				—
				83

4. This beginning of a congregation should be attended immediately.

1. On account of the promise made by me, after having received leave from the superior to do so.

2. Because these Neophytes are much solicited by the Protestant parsons to forsake their faith, besides the reasons given at another time.

5. Perhaps a more suitable place may be selected on the Missouri River. Reasons for :—

1. The land there has been surveyed and can be entered immediately.

2. The communication with St. Louis for trade and supplies would be much easier.

3. There we would be nearer to the Kikapoos whose children have been baptized, as I have understood. We would also be in the neighborhood of several other tribes, —Shawanees, Delaware, Kansas, Ioways, etc.

Reasons against and for the other place :—

1. The Osages could not well be drawn at once so far from their village.

2. Being in the heart of American Protestant settlements they would be despised and molested and excited against us.

6. The work may be continued in this manner. — The place where these four families live is called Le Village du Grand Soldat on the banks of the Marmiton River, about 300 miles from St. Charles in a southwest w. direction. These should be visited immediately and be made acquainted with

our final resolution of remaining among them. Two priests and two brothers, Brothers George and Fitzgerald, should start early enough to be on the spot to make rails, a fence, and plant a crop this spring. The place where these four families live is not proper for the new establishment—they wish to remove and therefore should have timely notice—the fathers must absolutely live where these families are, not only to instruct them but to learn the Indian language. The fathers and brothers should have, besides their chapel, the necessary books, clothes, linen, our small wagon, three or four horses, carpenters' tools and the necessary farmers' utensils, some provision. These things excepted, which can all be taken conveniently from the farm, $200 would pay all the expenses of one year. After the crop would be laid by, a chapel should be commenced of cedar posts and a house for Ours. The food of the missionaries would be corn bread and bacon and venison when it can be got. For next fall, places would be prepared to receive cows, hogs, and poultry.

7. Every person can settle on public land and the pre-emption right to one quarter section is secured to the first settlers. Two fathers and two brothers would have 640 acres insured at $1.25 per acre.

8. To do this immediately, neither persons nor money is wanted, nor is the leave of the General to be asked. Not persons; Father Van Lommel has offered himself to Rev. Father Delheny; Father Verreydt has offered himself to me; if I have to stay in this mission, I most earnestly would petition to go. Br. George would wish to go, Br. Fitzgerald would be also willing. Not money; the 6000 francs that have been granted to us by the association of France must go to the Indian Mission, says Father General. For the outset, $200 could be taken out of the bank or else, which I would prefer, I would beg them.

Difficulties to be encountered:—

Corrupted Canadians living with Indian women will come to that establishment.

R. All of them, one excepted, have promised me that they would marry them.

How will the Indian families, that will join them be provided?

R. None should come except with leave from the fathers, and when the money from France will come hands can then be hired to make their cabins, etc.

ST. IGNATIUS COLLEGE,
CHICAGO, ILL., March 29, 1896.

REV. AND DEAR FATHER,

P. C.

To well understand the foregoing manuscript of Father Charles Felix Van Quickenborne, I must be allowed to expatiate a little on the subject, in order to show how, spite of all his energy and his endeavors to carry out the wishes of our Father General, and to comply with the expectation of the U. S. Government, at last, God so permitting, he did not succeed.

That the manuscript in question was written by Father Van Quickenborne, seems to me to be certain, and it seems to have been written in behalf of the mission he intended to establish among the Osages, whose care had been intrusted to him by Rt. Rev. Bishop Du Bourg, with the approval of Father General Fortis, and the endorsement of the U. S. Government. The plans the father had laid down in regard to this great enterprise were worthy of an Anchieta, and most certainly he would have succeeded, if both the persons, and means needed for it, had been supplied to him.

By carefully examining this document, it becomes evident, that its object was to certify that he had informed Father General about the small boarding school, which in May 1824 he had opened in St. Stanislaus House for Osage boys, in order to prepare a new generation of Osages, who would gradually adopt Christian habits, and growing up would eventually by their influence, help in Christianizing the whole nation. Father General Roothan, *libentissime annuit*, and with great liberality promised to send him $1000 for the needed improvements, and he wished, that he would try to establish his mission, as far as practicable, on the plan adopted by our old fathers in the Paraguay Reductions. The MS. next shows, that he had communicated his ideas to the President of the United States, who not only took a great interest in it, but requested him to notify the Osages that he would assist the mission. To this effect Father Van Quickenborne called the Osages to a council, informed them about what he intended to do, and that both Father General, and the President highly approved of his plans. The Osages felt great joy on hearing such good news, and entreated him to start his work at once. To this the father replied, that he would do so, as soon as he would receive 6000 franks promised by the Propagation of the Faith for the establishment of his mission. Next, he added, that

when this would be opened, two priests and two brothers would permanently be with them, and they would besides have carpenters and farmers to help them to improve their condition.

The little boarding school soon became popular, and the principal men of the nation sent their sons to it. At the same time the Ladies of the Sacred Heart, having offered to educate a few Osage girls at their Convent of St. Charles, not only the boys but also the girls had a chance of receiving a good Catholic education. Both schools were doing well, and promising to be successful, when the treaty made by the Osages in 1825 with the U. S. Government, blasted all hope of ever succeeding in establishing a mission, of which these two schools were to be the foundation. The Osages having bound themselves by this treaty to evacuate the State of Missouri, as soon as their exodus began those who had children at the above-mentioned schools took them away, and the two institutions came to a premature end.

After the Osages had left St. Louis County, Father Van Quickenborne kept visiting them in their now far distant settlements, as circumstances would allow him; for being at the same time master of novices and Superior of St. Stanislaus, he had little leisure. Having filled these two offices for some nine years, at last he was released from both, so he could devote all his cares and labors in behalf of the poor Indians. But what could he do, all alone and without means? However he did his best, and in 1832 succeeded in persuading a few Osages to abandon their village, which was called "Big Soldier's town," and come with him to form a new settlement, not far off on a place he had picked out along a small stream called Marmiton. Three Indian families answered his call; after a while another came in; besides these, some Canadians, French, and half-breeds were also allowed to come in, on their promising that they would try to live as good Christians. And these, all counted numbering eighty-three, formed the new community.

Though this locality on the Marmiton was a very good one, the father was soon convinced that it would not do for his intended mission. First of all it was too near the Indian town, from which every day young bucks would come to visit their friends, and generally would create some disturbance. In the second place some Protestants, having already settled in that vicinity, these also now and then would come to make remarks and abuse the Indians. Besides this place was altogether too far from St. Charles—which in those days was a rich town, looked upon by the White people as the *finis terræ*—and all the goods and provisions they needed,

had to be teamed from thence by oxen over 300 miles of a dangerous road. Finally, there was no post office communication, and no correspondence could be sent or received, except by chance occasions, and these were not frequent. Such being the condition of things, it was evident that the place was not suitable, and the father made up his mind to look for another.

On reading the MS., it seems that this is only a synopsis of an account he sent to the superiors in 1833, or about that time. In fact, in it he does not give any particulars about the settlement he had established on Marmiton, but rather lays down the plan of what should be done in the new place—how many priests and brothers there should be in it, how they should be provided, and the like. In regard to the Canadian, French, and half-breeds who would wish to be admitted, he shows that he would have no objection, if they would only promise to correct their evil ways, and would behave themselves as good Christians. In regard to this point, I feel proud to be able to say, that having personally kown many of those people, when I was living at the Osage Mission, the majority kept the promises they had made, and not only did they show themselves good Christians, but were of great assistance to us, in bringing the full blood Osages to embrace Christianity.

In the year 1834 while visiting Indian villages, the father came on the Kikapoos Reservation. As soon as these Indians found out that he was a priest, and was looking for a place on which to start a mission, they requested him to stop with them, for some of their children had already been baptized and needed to be instructed. The father felt very much pleased at seeing the good dispositions of these Indians, and after some time called on their great Chief, Black-hawk, to know what he thought about it. He was kindly received, but the Chief declined to give him a positive answer, before consulting his Braves on the subject. When he found that these were in favor of the mission, he officially invited the father to come at any time, and select a place himself, where to erect his buildings. The U. S. Government having no objection, he selected a charming spot of land near the junction of a small stream — called "Salt Creek"—with the Missouri River. It was exactly the kind of locality he was looking for. The soil was excellent for agriculture, and being close to the Missouri, afforded him the facility of getting by navigation, whatever he needed from St. Charles. Having notified his superiors about the acceptance of this new mission, they approved of it, and sent Father Christianus Hoeken with two brothers to assist

him in this new undertaking. Everything having been made ready, in 1836 he began his work. And lo! just when he was laying the foundation of his building, the U. S. Agent for the Kikapoos sent him a peremptory order to stop his work at once, for he would not allow a Roman Catholic priest to live on that Reservation! This unforeseen opposition from the agent caused some trouble to the father. But aware that his plans were known to the President, he applied to Washington for instructions as to what he should do, and the answer he received was, that he should continue his work. Meanwhile the agent was notified not to interfere with the father. This settled the question, and with the opening of 1837 the Kikapoos Mission was inaugurated. Everything was now promising, and if with the men sent to his assistance by the superiors, means also had been forwarded to help the father in procuring all that his programme called for, he surely would have succeeded. But, from some unknown reason, as it appears from the MS., the needed funds never came, and consequently the mission at last so happily started, was nipped in its very bud.

Father Van Quickenborne seeing that he could not realize his plans, left Father Hoeken to take care of the place, and went about visiting the neighboring tribes of Shawanees, Delawares, and Kansas trying to do whatever good he could with them. Fatigued, and broken down by his late excursions—which he had extended as far as to the Osages, some 200 miles south—at the opening of summer he felt so feeble, that he could hardly stand on his feet. The superiors, noticing that he was daily sinking, advised him to withdraw for a while to the little residence of Portage, where having no occupation of any sort he could rest and recruit his strength, but it was too late. His time had come. A few days after his arrival at Portage, having received with great fervor and devotion the last Sacraments, his soul returned to God. He died on the 17th of August, 1837, but fifty-one years old, having passed twenty years in our Society.

After his death the superiors seeing that there was no hope of doing much good among the Kikapoos, who were considered as one of the wildest nations of the West, thought better to abandon the place. They moved down 200 miles south among the Pottawatomies, many of whom had been baptized, and were most anxious of having a mission. This was established in 1838, and Father Christianus Hoeken was the first superior. No better man could have been found for such a charge, for he had inherited the spirit of Father Van Quickenborne. Through his great energy, everything

was placed in a prosperous condition. That mission would have proved to be a real success, if the same difficulties that stood in the way of Father Van Quickenborne had not also risen against him. He, however, did an immense good among those Indians, and well deserves to be called their apostle.

In conclusion, I must say, that though the idea of Father Van Quickenborne of reviving the Paraguay Reductions among our western Indians was most commendable, supposing that he would have succeeded in starting one of them, it could never have had but a short existence, and never would have been crowned with the success he expected. And the reason is because the system adopted and carried on by the United States in dealing with the Indians, since the great treaty made with the Osages in 1825, has been that of moving them continually farther west, to make room for the daily increasing tide of immigration. The result of this system has been the formation of all the States now existing between the Mississippi and the Pacific coast. With the increase of the States, the Indian nations have decreased. Of all the nations that in 1825 were dwelling on the immense extent of land lying between the Mississippi and the Rocky Mountains, only a few are left, and these are reduced to an insignificant number of Indians, who are now confined in the Indian Territory, which will soon become the State of Oklahoma. Then the survivors will be left to the alternative of adopting either the white peoples' habits, or being annihilated by their own indolence.

Servus in Christo,

PAUL M. PONZIGLIONE, S. J.

THE NEW PORTUGUESE MISSION OF GOA, INDIA.

A Letter from the Father Superior, the Rev. Father Gonçalves, S. J., to the Editor.

BELGAUM, February 4, 1896.

REV. AND DEAR FATHER,

P. C.

The Mission of Goa cannot fail to awaken the greatest sympathies among all Ours; for, though the new mission has now to look up to the other missions of the Society in India as to her elder sisters, still the old mission, which we brought to life again, was the first foreign mission of the Society in the whole world; besides, in Goa were the head-quarters of the Society in Asia and thence started all the missionaries who were scattered all over this continent. I am not going, however, to speak to you of the old Province of Goa, nor of what remains here of our old Society; on this latter subject I may possibly send you a letter later on; in this letter I intend to give you only a short account of this new mission before it was given over to the Portuguese Province, of our work at present here, and of our hopes for the future.

Belgaum is a district of the Bombay Presidency and forms the northeastern boundary of the Portuguese settlement of Goa; it receives its name from its capital, Belgaum, a town situated nearly in centre of the district and a couple of hours by rail from the Portuguese frontier. The town of Belgaum is a second class military station of British India; there is nothing in it to attract the visitor's interest, except what is to be found in many another similar town of India,—the ever crowded and foul-smelling native town with its low and dark houses, and, in contrast with it, the clean and beautifully laid out military quarters, called cantonments. The military force of Belgaum consists of a battery of artillery, a full regiment of British infantry, and two regiments of native infantry. The population of the town amounts to 44,000 inhabitants, of whom 2000 are Catholics—a very small minority, as you see—the rest are Hindus, Mahometans, Parsees and Protestants.

The first missionaries of Belgaum were Goanese Carmelite Friars, of the Third Order; they were in charge of this mission from 1823, when the British troops came here, up to 1849. In that year the first Jesuit father made his appearance; but I cannot tell you whence he came and who sent him; the only information I can draw from the history of the house is that in the year 1849 Fr. Marcellina Antaô, O. C., after having been in this mission for three years, returned to Goa, having first made over the mission to Fr. Patrick Sheehan, S. J. This father however was not long in Belgaum, for he died at Poona the 18th of December, 1849. In the following year we find the mission again in the hands of the Goanese Carmelites, who continued to minister to the wants of the Catholic population here till 1856, in which year this mission was definitely transferred to the Vicariate Apostolic of Bombay and consequently placed in the hands of the German Jesuit fathers. Ever since that year one or two Jesuit fathers had their fixed residence in Belgaum, the first to come here from Bombay being Fr. Charmillot who died two years ago in France.

In the meantime His Grace the Archbishop of Goa, D. Antonio Sebastiaô Valente, since his arrival in the colony, had been constantly asking the Provincial of the Portuguese Province for some fathers for his diocese. But, owing to the small number of subjects of the Portuguese Province at that time and to the many wants at home, Rev. Father Provincial was unable to comply with the request of the zealous Archbishop.

In 1886 the ecclesiastical hierarchy was established in India; and Belgaum with its district was assigned the archdiocese of Goa. The Archbishop, then Patriarch of the East Indies, saw in this a new motive to plead anew and urge his claim with the Provincial. Belgaum ought by all means to have a European priest because of the many European officers and soldiers living there; besides Belgaum had for many years been in the hands of the Jesuit fathers; it was therefore not wise to send there any other but a Jesuit father. Accordingly His Excellency the Patriarch wrote again to Rev. Father Provincial, exposing the difficulty in which he was placed by the accession of the Belgaum district to his diocese, and that he must needs have a Jesuit father there. This time Father Provincial answered that he would send two fathers, as soon as he could spare them. This was indeed better news, and the Patriarch asked the Superior of the Bombay mission to let his fathers continue in Belgaum till the Portuguese fathers should arrive. At last, in the year 1889, on the 3d of December, the feast of

our great Apostle of the East, two fathers and a lay brother left Lisbon for India; and after a short stay in Rome and in the Holy Land, arrived in Belgaum early in 1890.

Here you have the answer to a question which has often been put to me here in India by some of our fathers,—"Why we Portuguese fathers, having come to India to begin anew the old mission of Goa, set up our headquarters in British territory and not in Goa itself, in the Portuguese settlement?" The answer is plain from what has been stated.

On our arrival, Fr. Joseph Nückel of the Bombay Mission, then in Belgaum, made over to us the establishments of the mission and retired to Bombay. I said "establishments of the Mission;" but this word is too pompous a name for the poor buildings we found here; for besides the church and adjoining presbytery, there were in Belgaum two schools—one for boys and another for girls—both conducted by lay teachers, under the direction of the fathers; a poorhouse for invalids and aged people, and two crazy leper asylums in which twenty-four lepers, on an average, were constantly kept, clothed, and fed.

Having no great funds at our disposal, and besides being only two in number, we could scarcely do anything else than continue the work which the fathers of Bombay were carrying on here, awaiting the arrival of new companions to begin the improvements which we contemplated making in the mission. Meanwhile my companion, Fr. Pires, took up parish work, whilst I was appointed military chaplain. We have here always a good number of Catholic soldiers, mostly Irish, and all possessing that faith which forms the distinguishing trait of the Irish character. Unfortunately their behavior is not always in keeping with their faith. Nor is this to be wondered at, if we consider the circumstances in which the Catholic soldier finds himself very often here in India. He is sent to out of the way stations, where he lives only among Protestants and pagans, seeing the Catholic priest but three or four times a year. Thus if the poor man has not a good stock of virtue, which after all is not very common among soldiers, he becomes careless, forgets his duties, and when afterwards he is sent to a more favored station, he is even afraid of the priest, who has to go about, as it were, hunting for him. But this work is not always fruitless, as our experience in the confessional bears witness. Besides, the League of the Cross, which we established among our Catholic soldiers, keeps a good many from the most dangerous enemy of the British army.

One of the institutions to which we first turned our attention was the girls' school. It was conducted by a lady;

but we soon became convinced that if we could have some Sisters, it would be a boon not only for the school, but for the town of Belgaum itself. Thanks to the zeal of the Patriarch of the East Indies, five Sisters of the Italian Institute of the Daughters of Charity were secured. The little band left Hong-Kong, where they have their mother-house in Asia, for Belgaum, all the expenses of the voyage being defrayed by His Excellency, the Patriarch. After the arrival of the Sisters a marked improvement was at once noticed in the school; and these nuns are certainly destined in the near future to bring about a great change, especially in the heathen population of Belgaum. A few orphan girls, who were under the care of an old woman paid by the mission, shifted their quarters to the newly established convent, where they are nursed and cared for by the good nuns.

The year 1895 was, as you know, the 700th anniversary of the birth of St. Anthony of Padua—as he is more generally known—or of Lisbon, as he is known in Portugal. Lisbon celebrated with magnificent pomp and grandeur the centenary of the birthday of this great son of hers, and we Portuguese in this far distant land could not let this event relating to our saintly countryman pass by. Add to this that the first little chapel of the Catholics at Belgaum was erected in honor of St. Anthony, and that a second chapel dedicated to the same Patron by the Madrassee poor people was falling in ruins; besides our native community is made up of Tamils, who honor St. Anthony as their special patron. Accordingly, with our own savings and some donations, which pious persons sent us, especially from Portugal and Goa, we were enabled to erect in one of the finest spots of Belgaum a beautiful though simple chapel dedicated to our saint. Two houses were also built adjoining the chapel; one destined as a school for Tamil boys, and the other as the residence of a secular priest who being well versed in the Tamil language is in charge of our Catholic Tamils.

Though our work here in Belgaum has been of a rather stationary character, in Goa, however, we found the people ready to profit by our missionary labors. Speaking of Goa you will certainly remark that I speak in an altogether different way from that of a letter sent to you dated from Kandalla, June 1894, and published in the February number, 1895, of your LETTERS. Your correspondent will not take it amiss if I say that in the paragraph of that letter, relating to Goa, there are some statements which are not exact.

In Goa, then, we were welcomed most warmly. The love for our Society, which our fathers had enkindled in the

hearts of the Goanese, still existed among them, though it smouldered as fire under the ashes; and when the voice of a Portuguese Jesuit was heard there anew, that love showed itself again. The kindness and respect with which we have been treated in Goa by the Goanese priests and Christians put us sometimes to the blush. By this I do not mean that in Goa there are not men without religion, or, as your correspondent likes to call them, "spiritual children of Pombal." Where are not such to be found? But if in Portugal, where freemasonry is strong both in number and in influence, we can live without fear and conduct our colleges with great success, if we are able to go with impunity to every seminary of the country, even to the University of Coimbra to give retreats to priests, seminarians and students, much less have we to fear being frowned into silence in a colony by a mere handful of such men.

In fact, our work in Goa began almost immediately after our arrival in Belgaum. We were only two; but now and then one could be spared here and went down to Goa to give retreats to the *ordinandi*, together with small groups of priests, to preach novenas etc.; among these last I may mention here the novena in preparation for the feast of the Immaculate Conception, in 1891, which I preached in Pangim, the capital of Portuguese India, on which occasion the church was daily crowded to overflowing.

All this, however, was not enough for the wants of His Eminence the Patriarch; he desired that retreats to the numerous clergy of his diocese should be given on a large scale; but he at the same time thought that these retreats, given by one father alone in the scorching climate of Goa to a hundred priests at a time, were quite impracticable. So he made up his mind to wait till two fathers who might take up this work should be sent from Portugal. These two long looked for Jesuits—Fr. J. Seraphim and Fr. A. de Azevedo—arrived in India in January, 1894, and in the following March the great work of the retreats was started by a retreat given to His Eminence the Patriarch himself—who wanted to be the first—accompanied by some of the canons and by more than ninety priests. In the same year the fathers had still to conduct the retreat of three other bands of priests; and they did the same as many times in 1895, each band numbering from 60 to 130 priests. These retreats are given either in the Patriarchal Seminary of Rachol, or in the old and large convent of St. Monica, which the Patriarch obtained from the Portuguese Government for this purpose.

This is our great and principal work here. The two fathers are almost continually in Goa, coming up to Belgaum

only to rest. The Patriarch is delighted with the plentiful fruit these retreats begin to bring forth; and the parish priests, coming out of these retreats full of zeal for the welfare of their flock, all want to have us in their parishes to give missions to their Christians. One of these missions was already given last April (1895) by Fr. Azevedo in the town of Margas, the capital of the Province of Salcete.

As soon as our number permits of it, two or three fathers will go to open a residence in Goa; meanwhile they visit there occasionally, living with the Patriarch, who is our great friend.

Here in Belgaum we hope to open soon a pagan mission, which will put us in direct intercourse with these heathen people. Our first attempt will be to build a catechumenate with one orphanage for boys. In it we intend to set up several workshops, where the neophytes and new converts may find ready work, if, as it is often the case in India, they are abandoned by their relations and people.

A crying want in Belgaum is a boarding school for boys. The Patriarch wishes us to open it as soon as possible; and we intend to start it in a hired bungalow, until our means allow us to erect a good substantial building.

Our work is not confined to the Archdiocese of Goa. In India there are four Portuguese dioceses,—Goa, Cochin, Daman, and Mylapore. In Cochin there is already Fr. Pires working alone with a lay brother in a field where fifty of Ours would have work enough. We hope, however, that a new companion will go to join him soon.

In the beginning of this year (1896), the Bishop of Daman invited two of us to give a retreat to his clergy; and Fr. Seraphim was detailed alone for this work, because Fr. Azevedo had been appointed acting military chaplain of the European troops in Goa.

At present for this extensive vineyard of the Lord, we are in all four fathers, two lay brothers, and a scholastic studying theology in the scholasticate of the Belgian Mission of Calcutta.

Our Province, one of the smallest of the Society, can help us very little; for, besides the many wants at home, it has to feed two other missions,—those of Lower Zambezi and Macao, China. So we are almost altogether left in the hands of Divine Providence. May He inspire some of Ours who read this letter to come and help us in the extensive work we have before us!

Yours faithfully in Christ,

J. M. GONÇALVES, S. J.

LIFE IN SOUTH AFRICA.

Two Letters from Father Henry Gillet to Father Frieden.

KEILANDS, BOLO, DOHUE,
SOUTH AFRICA,
August 24, 1895.

REVEREND AND DEAR FATHER,
P. C.

Here I am at last out of the world and in the midst of pagans and savages. All is a contrast to my American experience. There at least I was amongst Christians and civilized beings, here not so; there, I beheld the never failing green of luxuriant nature, here I am ensconsed in a valley whose only productions are a wild thorn and poor grass; there, I could only see a mountain in the distance, here I am encircled by huge hills as barren and bare as the prairies. Indeed it does seem like a cursed country, for even cultivation is difficult; the ground is but a coating on the surface of rocky unheavals, and even were there is soil beneath, how can you reap fruits when water is scarce and only available by means of pumps and windmills?

We are twenty-five miles from the post-office, and forty from a railway, and nearly a hundred from a town whereat to procure the necessaries for our works. So I am unhappy! No, my dear Father, I am as lively as a cricket, and hope ere long to be useful and so set free one of our fathers to commence operations on the other side of the river Kei, where there are hundreds of Kafirs still in their wild paganism.

In Honduras I could speak English and soon was able to communicate freely with the Spanish population; but here, outside of the community, not a word of any language is understood but Kafir. It is a strange language and has no affinity in word or construction with any European tongue; however, I have gone in for it and, to do some work, I have fallen into my old avocation. I have been busy making a tabernacle and after that the altar for a really handsome church, which is to be opened on St. Peter Claver's day. A pious and generous lady in Belgium—whom God bless! furnished the funds for the church, and a Trappist lay brother was lent to put it up. There is many a town in England

and in the States that cannot boast of so handsome a building. You see stone is as plentiful as grass, but not limestone; so instead of mortar, soft clay is used for the mortar and, to protect it against the rain, when it comes, the outside joints are pointed with cement. The residence was built in the same way, but as six Dominican Sisters volunteered last year to sacrifice themselves for the salvation of souls, the fathers had to evacuate it and betake themselves to Kafir huts.

The Mission was commenced about ten years ago and there was not a baptized Kafir in the place. Now, thank God! after trials and sufferings we have a congregation of over 300, all living on our own grounds. Thirty or forty are at Mass every morning and at Rosary in the evening; and on Sundays the crowd is so great that we have to say Mass at a temporary altar in the unfinished church. The Kafirs sing very nicely, and all join in the choral service. It will take time and vigilance to keep the little flock together, for all around in the neighboring mountains are the heathens who retain their pagan customs and do not see why they should be interfered with. Our Christians adopt the European dress, poor indeed though their clothing be, while the pagans cling to their red ochre blankets. This, in fact, they only use when they appear in the village; but when in their own domains they dispense with all clothing, except a string of beads around the head, a pipe and a long stick. We have two schools in which the children are taught their own language as well as English. The grown-up men recently begged for instruction and one of the fathers gives up his evenings to serve them. The Mission stations, as a rule, have not a good reputation, for the thieves are found to be too frequently persons who have been brought up there; but so far Keilands stands spotless, and even the police camp was removed from our vicinity for the reason that there was nothing to do; for, as one of the force said, the father is the best policeman for the place. The other day the late Superior made a long journey; on the way he dropped his spectacles, a box of matches, and a cigar which he kindly intended for me. Two days after, the missing articles were returned to the father by a Keiland Kafir who had travelled the same road.

February 25, 1896.

Many thanks to you, father, for the beautiful almanac which came to hand on Ash Wednesday, 19th. I had been thinking of writing to beg a copy of "Masonry Exposed." Masonry here, like English Masonry, is considered

quite the fashion and, to *get on*, many foolishly enslave themselves to this ruinous sect, whose chain they can never sunder.

Here in our little corner we are jogging along, always finding something to do. I think I wrote to you before Christmas, so I will read my notes since then for further information, At Christmas we baptized forty-three pagans and had 134 Communions, which is not bad for a small village like this. The Catholic instincts concerning Midnight Mass the natlves cannot realize, for it is midsummer in S. Africa; yet a number came. There was the Benziger Bros'. fancy crib with Noah's ark figures rained down amongst the stones; but it was a very small thing in view of a huge picture, nine feet by six, which your humble servant had the audacity to paint and hang up as a permanent altar-piece in the sanctuary. It was a combination picture of the Nativity, grouping together, in spite of history, all scenes connected with the mystery. In the left centre sat our Lady holding the head of the Infant as it lay in the manger, and showing him to the kings and shepherds grouped around. Behind her was St. Joseph leaning against the cave wall. At the rear of the three Kings was the crowd of attendants and two camels, while on the extreme left, facing the chamber of the cave-stable, stood out the head of the donkey and ox and, in front of them, a Coolie with a sheep-offering and a little negro boy with a goat. Of course the star shone down from on high and in the light floated the angels of "good news." I had made the black King the tallest, and gave him the censer to swing. I find your almanac says the dark King was the tallest. In all there were seventeen human, and six animal figures on the scene. My impudence was rewarded with success, as far as these sons of the desert were concerned, and other criticisms don't touch me. With us, of course, Christmas was a very quiet concern, for what can we see, hear, or do to make feasts? We tried to make the children recite some dialogues; but it was hard work, because they know nothing except oxen, sheep, goats, mountain, river, veldt, and so an allusion to modern things, however homely, is like philosophy to a clown.

The rainy weather, short though it be, is supposed to come at the end of January, so as to enable the people to cross the river I built a skiff which draws one inch of water; but we have no oars, and to learn to use the paddle is no easy thing. The consequence was that, though the boys were glad enough to jump in and take risks, the wise men would not. More of this anon when we talk of Saliwa's.

The next item in my diary is the locust scourge. I don't

know whether you have ever seen an invasion. Cardinal Newman's description in "Calista" is not exaggerated. You might as well try to stop the drops of rain in a storm as interfere with the locust raid. You can only look on and wonder what is best to do—and you wonder without result. In one day the locusts fell like a yellow snow storm on to the fresh green sprouts and young stalks of maize, on the new grass, on every sort of tender vegetation, and, at evening, all was gone and the ground remained bare and brown. The poor Kafirs stood amazed; their hopes for the coming year were blighted. As the coolness of evening came on, the army of insects filled the shrubs and trees and hung there like dead leaves on a cold frosty morning in autumn, till the warm sun next day dried up the dew from their wings and then the eastward march was continued. But when the main body had disappeared, millions remained to complete the devastation and, what is worse, to deposit their countless eggs in the wasted fields, Thank God, when this was over intermittent showers softened the soil and our people all began to plant beans, as a substitute for the staple of life—maize. Not only here has the devastation been great, but all over; and in one county the devourers actually settled on sheep's backs and tried to make a meal of wool. Prodigious is the appetite of these little creatures, for even allowing for their millions of millions, the amount devoured seems to exceed a corresponding bulk of these millions by a great deal.

The next item of note was the hanging of the fourteen stations of the Cross. A kind lady in England, at the request of a father of the Society, made a donation to our church of a large set of stations, 30 by 21, with clear and expressive figures. Living so far from town and with a view to saving, we had to take things as they came; hence the glass arrived 36 by 24 and so thick that our inexperienced hands did not dare to cut it. The result of these things, however, was satisfactory, for I then set to work to frame the glass which gave us frames 44 by 28. I took six-inch ceiling boards and cut off two inches of wood from one side; with this strip I made an Oxford frame and placed it on another united frame, made of the remaining four inches. It took me a long time, but at last they are up in their place and look very well. Curiously enough, the Kafirs are very fond of the *Via Crucis*, just as the simple were in Honduras; one reason is, that they can see and realize; it is a tangible sort of devotion.

The next jotting was the fixing of a dam. A huge embankment of earth held in check a quantity of water for

cattle to drink and for washing purposes; but as it got soaked it could not resist the pressure of the increasing torrent that poured into the dam, and with a peal like thunder it burst open and was swept away. This we had to repair. Stones were collected and a wall, some eight feet thick, was put up and all faced with slabs of various dimensions united by cement. I am anxious now to see the heaviest rains come down and prove it. Water supply is one of our greatest anxieties, and we are planning all sorts of schemes to secure it on our property.

The next and most important notice is the opening of a new school chapel on the other side of the river or, as we say, in the Transkei. The River Kei is the boundary of Cape Colony proper, but Transkei is a native reserve in dependency on it. It is the most densely populated section of the country and, by agreement after the last war in 1877, white men cannot hold property there except by mutual permission of the chiefs and the government. As soon as I arrived here Father Ryan, acting Superior, knowing Father Kerr's wish before he died to establish missions in it, sent Father Hornig to see the President and make two applications,—one for a large tract to form a mission, another to establish a school. The latter was granted, and the building was started without delay and was finished Feb. 15. It is fifty feet long and twenty wide; a sectional wall gives two small rooms at one end, leaving abundant space for probable needs at the other. The first Sunday of Lent was chosen for the opening, so that Father Bick, who is in charge, might pass from his mud hut into his permanent building at once. Meanwhile the rains up country had swelled the rivers, which rushed down their rocky course at a rapid rate and almost rendered passage impossible. But the adjuncts of the feast, bread and coffee, were all prepared, and five chiefs of the neighborhood had been invited; so cross we must. Four or five strong swimmers were got, who made the crossing in a diagonal. Finding it possible we put the horses in and they too passed, swimming in a like course. One father had got nicely seated and was just getting into the deep, when the horse reared from some nervous fright and dropped the father and his clean clothes up to his armpits in the river.[1] The boat was got down; but as we had no oars no one dared to venture, so it sat on the water like a duck idly witnessing the efforts of humankind. The "Benedicto loci" was given, reserving the proper one for a more propitious occasion, and I said the first public Mass

[1] Next day a boy fooling with a drinking horse fell in and was carried away—drowned.

in the Transkei in the presence of the red blanketed pagans. Father Bick finished by a short, but clear, discourse on what God wanted from the Kafirs, and what the fathers wanted also in coming amongst them. He was listened to with attention. The hymns sung and the prayers said during Mass were all in Kafir. Of course we are not over sanguine of immediate results; on the contrary, as the bulk of the people are polygamists, the barrier to advance is almost insurmountable, but through the children we hope that instruction will permeate to the elders and little by little find good soil.

After the ceremony was over there was a general mingling of Christians and pagans to enjoy the strong coffee and bread, and the opinions of the proceedings let fall by the pagans were satisfactory. The devil had his party too; but they remained at home, finding pretext for their absence by not having European dresses to appear in. Their unfavorable expressions were ignored, and as long as the old chief Saliwa is on good terms there is nothing to be feared from the malcontents. A noticeable feature in the gathering was the evidence of Christian charity; the Catholics from Keilands made no distinction among themselves or the pagans, whilst the Red Kafirs observed the rule of class exactly. The "Chiefs" were first for everything and kept to themselves; the "men" came next and kept to themselves; the "young men" next and kept to themselves; the boys, of course, were a class altogether distinct. The same gradation exists among the women, who always keep away from the gatherings of the sterner sex, being practically in a lower scale in the economy of nature according to African views.

Yours sincerely in Xt.

H. GILLET, S. J.

NANKIN AS SEEN BY A CHINESE JUNIOR.

A Letter from Tsang Matthias to his brothers at Zi-ka-wei.

MISSION CATHOLIQUE, SHANGHAI,
Deeember 24, 1895.

REV. AND DEAR FATHER,
P. C.

We recently received a long letter from a little Chinese junior of Nankin. It struck me as interesting and something of a curiosity, so I have translated it into English. Perhaps some of your readers will be glad to see how a Chinese junior writes. I have tried to keep as much of the light and natural tone of the original as possible, and I have not suppressed any of his metaphors or similes, though some may sound a little strange in English. I changed the address at the beginning a little, so as not to make it appear ridiculous from the very first; literally it would be: "To all the noble dukes, illustrious personages." I have added some foot notes and other remarks in brackets, for the elucidation of the text.

WILLIAM HORNSBY, S. J.

TO ALL THE SCHOLASTICS.

Dear Brothers:

It has now been about five months since we left you for Nankin. When we wander out by the Peach Leaf Ferry near the Plum Blossom Grove, beneath the pale moon or in the refreshing breeze, with the great river and the green mountains in view, our hearts turn back with affectionate and lively remembrances to our old home at Zi-ka-wei, in spite of the attractions of our new surroundings. Nankin, however, is a place of much renown: From the time of the Six Dynasties [1] onward, often has the green sea rolled over the mulberries and the meadows,[2] and the mulberries and the meadows emerged from the green sea. In every direc-

[1] A. D. 265, when Nankin first became the Capital, under the name of Founded Peace.

[2] A classic expression to indicate the revolutions and dynastic changes, of which China has seen so many during her long history.

tion there are the old sites of the mansions and the palaces of ancient kings and emperors, and almost every spot has been the pleasure resort of some by-gone statesman or man of letters. There are many temples and monasteries of bonzes; and old fanes and pagodas of idolaters and worshippers of Buddha meet the eye at every turn. According to the official gazetteer [3] of Nankin, the city has twenty-eight places of note; I shall describe a few of them, which I have visited myself.

First there is the Rain Flower Terrace, situated outside the south gate on the mount of Clustered Gems. The terrace has long since been destroyed, and now a large fort has taken its place on the hill. The hill is not very high. Near it is a fountain called the Rain Flower Fountain, also known as the Fount of Perpetual Peace. The water is enclosed in a stone basin resembling a mortar, and it is only a few inches deep. On the hill there are many little pebbles, very clean and pretty, some as large as the fist and some no bigger than a pea or a grain of rice. They are of almost all colors,—purple, yellow, green, and red. On account of these pebbles the hill is called the Mount of Clustered Gems. Formerly the Pagoda of Gratitude stood on this hill; it was thirteen stories high, and was erected in the time of Woo.[4] Now nothing is left of it. There is, however, a tower on the ground in front of the arsenal, which under the last dynasty was an observatory; it is about eight feet in diameter.

Southwest of the Rain Flower Terrace there is a Christian cemetery,where two bishops, twelve priests, and a number of Christians are buried; but since the soldiers have taken up their quarters there, the tombstones have all disappeared, and it is not known which are the graves of the bishops and priests. There is another Christian cemetery inside the city walls, at the foot of the Fresh Breeze Hill. Fr. Royer and Br. Bailly are buried there, in tombs like those of our cemetery at Shanghai; it is also the Christians' common burial ground.

Other places of equal renown with the Rain Flower Terrace are the Sorrowless Lake, the Lake of the Great Chief, the Fresh Breeze Hill, the North Pole Mansion, the Plum Blossom Grove, the Peach Leaf Ferry, the Phœnix Terrace,

[3] Every provincial, prefectural and subprefectural capital has its official gazetteer, drawn up with admirable care in the minutest detail. The gazetteer of Shanghai, a subprefectural city, is a work of sixteen volumes.

[4] A principality which flourished in this part of China in the third century. The pagoda referred to is the famous porcelain tower of Nankin, 236 feet high; destroyed by rebels in 1860. The temple was founded at the date mentioned; the tower erected A. D. 1400.

Lion Hill, the Imperial Wall—that is the Tartar Wall where stood the ancient palace of the Ming dynasty—the Mound of Filial Piety, popularly called the Imperial Mound, Perch, Glow Mountain, Mount Austere, the Twelve Grottoes, and the Hill of Grateful Peace,—all famous places. I shall briefly describe one or two of them.

Sorrowless Lake is outside the west water gate. There is the Bird Flight Terrace, fresh and bright looking, in which is the Tseng-kung Pavilion, erected by Tseng[5] the Elegant and Upright, which is a well known pleasure resort of poets and men of letters. Pleasure seekers come in unceasing numbers, as thick as the teeth of a comb. The lake is not very large. Formerly, in the time of the Tang dynasty, the wine bower of Li-peh [a famous poet, A. D. 700] was there; under the Ming, the Great Ancestor [the founder of the dynasty, A. D. 1368] used to go there with his ministers to play chess. Hence it is also called the Chess Victory Villa.

The Lake of the Great Chief, also called the Rear Lake, is outside the gate of Supreme Peace. It is fifteen miles in circumference; there are flower beds in it, and in the summer the flowers bloom very luxuriantly and charm the eye. In the lake there are three islands, which are connected with each other by bridges and little pathways, lined on both sides with willows, and about four miles long, ending at the shrine of the lake-god, or rather the mortuary temple of Duke Tseng, that is, the Elegant and Upright Duke. Within, there are many inscriptions of verses and poems composed by famous men. It may, indeed, be called no ordinary place. Fr. Kiang's [an S. J., of this mission] geography mentions it, where a description may be found; so that I need not dwell upon it.

The Fresh Breeze Hill is north of the Han west gate and south of the stone wall. Tradition has it that the Tang monarchs used to retire there to escape the summer heat. On top of the hill there is a camp of soldiers, and midway up the hill is the Fresh Breeze Pagoda. During the seventh moon (Aug. or Sept.) men and women in great numbers burn incense there, and the ceremony is called "paying court to the mountain by offering incense." The method of offering incense is this. Some wealthy persons choose a maiden of fifteen or sixteen years, and dress her richly in yellow and red garments. She takes a small bench with

[5] Tseng-Kwo-fan led the imperial troops against the rebels and recaptured Nankin in 1864. He was characterized by Gen. Gordon, who knew him personally, as "generous, fair, honest and patriotic." The "Elegant and Upright" is his posthumous title.

burning incense upon it, and enters the large pagoda, making at each step a prostration with her head to the ground. After witnessing this scene, one is inclined to believe that the superstitions and Buddhist observances of Nankin are worse than at the Dragon Beauty Pagoda of Shanghai. When will the day come that God will convert these senseless ignorant people, and bring them all into the true Church to worship the true God? It is, indeed, a sad thought!

The North Pole Mansion is directly north of the Catholic church, about a half an hour's walk from the door. It is built on the summit of a hill called Observatory Hill. In the time of the Ming dynasty [overthrown by the Tartars now ruling, in 1644] there was an observatory there, where our fathers of the Society of Jesus took observations. Now it is all destroyed. There is nothing there now but a large temple called the North Pole Mansion, so named from the seven stars of the Northern Bushel [Ursa Maj.]; within, there is the North Pole Altar. On the very summit there is a pavilion called the Wide View Pavilion; from it there is a view on all sides, and Nankin with its thirty-two miles of walls is laid out before the eye. The palaces and temples, the streets and avenues seem crowded and overlapping like the scales of a fish. As the North Pole Mansion is on the highest mount, situated just in the centre of the city, it is one of the most famous sites, and it affords a splendid view far and near. East of the mount there is the Great Bell Pavilion. The bell is large enough to hold five or six persons [actual dimensions 22 feet 11 inches in circumference; 14 feet 8 inches high].

The Imperial Wall is in the southeast corner. There is an outer and an inner wall, the inner wall being the Purple Forbidding Wall [around the imperial palace when Nankin was the capital, A. D. 1400]. The foundation is of white stone beatifully worked. The site of the old Ming palace is nothing but broken tiles and brickbats. There is still the gate of the Five Dragons, and the inner and outer Black Dragon Bridges may be seen. Now, there is the mortuary temple of Fang Hiao-ju, erected by Tseng Kwo-fan. Within, there is the Blood Vein Stone. The reason for the name is that, there is a stone with red streaks like veins, for there are stones of every variety at Nankin. It was said that the streaks were caused by the just blood of Fang-hiao-ju's[6] faithful spirit. How ridiculous!

The Mount of Filial Piety[7] is about two miles out of the

[6] Scholar and statesman, put to death for refusing submission to an emperor, whom he called an usurper, A. D. 1404.

[7] The tomb of the first emperor of the Ming dynasty, Hong-wu, deceased A. D. 1399, a really remarkable monument.

Court Light Gate. From the first stone inscription before the mount to the forbidding wall around the tomb is a walk of about a half an hour. The approach is between pairs of lions, elephants, tigers, camels, horses, leopards, and civil and military mandarins, represented in stone, numbering more than ten pairs in all. The Imperial Mound is surrounded by a wall, and there are also three Black Dragon Bridges across the mountain stream. There are three doors in the forbidding wall, but the two side doors are closed and only the central door admits an entrance, where ten or twelve soldiers are stationed. There are three stone tortoises bearing on their backs stone tablets, which were erected as sacrificial monuments by the Saintly Ancestor and Benign Emperor.[8] The characters of the inscriptions are still clear and may be read, nothing but one corner of the upper part being broken. The emperor's inscriptions and the imperial signature are perfectly preserved, and many scholars and literary persons take impressions of the Dragon Characters and the Heavenly Seal [i. e. the imperial signature]. Upon advancing twenty or thirty paces another gate is passed, and there are a few steps to ascend. Before the tomb proper there is the Bright Tower, below which the road leads, resembling the road through a gate of a city wall, excepting that it ascends to the height of 60 or 70 feet. At the end of the road there are to the right and left stone steps, at the summit of which stands what is called the Bright Tower. It is a wall forming a small square; there are three gates to the south, and one each to the east and west. Some of its yellow bricks and tiles are broken and lying about on the ground; each brick weighs about fifty pounds. The foundation of the wall around the Catholic church is built of bricks of this kind.

The tomb is a high mound, and on it there are pines and cypresses. The door in front is walled up. They say that within there is a palace and court, all just as in life. The first Ming Emperor and the Empress Ma and one imperial prince are interred here. According to the city gazetteer, in the time of the Ming, there were many palaces and elegant buildings around this tomb, and as many as seventy pagodas [the Ming emperors were fanatical Buddhists]. They are all ruined now; there are broken bricks and tiles to be seen, and nothing more. The Imperial Mound is the most renowned and beautiful of all the famous places of Nankin. The tomb and everything around it, such as the stone statues of men and horses and so forth, are all such

[8] Posthumous title of the great Kang-hi; reign 1662–1723. The tortoise is a favorite Chinese symbol.

as become the emperor. Visitors upon arriving there break out into exclamations of pity and sorrow, and are affected by the inconstancy of wealth and honor, of glory and pomp, —all lead to this!

Perch [or Lodge] Glow Mountain is northeast of the city, about sixteen miles away. Your little brother took a walk there, during the seventh moon (Aug. or Sept.), with Mr. Ho and Mr. Loo [Van Hee and Roberfroid, two Belgian juniors], and I shall tell you something about it. In the bright early morning we three, carrying a dry lunch, went out the Gate of Supreme Peace, and after a walk of two miles we saw a large stone tortoise bearing a tablet near the road-side. It is the grave of Siu-ta, and the inscription reads, "The spirit road of the bright king of the central mountain" [whatever that may mean]. Before the tomb, the statues of men and horses are all intact. The inscription on the tablet is the work of the first Ming emperor; the tablet is about twenty feet high, but the portico over it is destroyed. Three or four miles further on we saw another tomb, but it was at some distance from the road and we had no time to examine it, for a day's walk of sixteen miles does not permit one to lose time. From the gate of Supreme Peace to Perch Glow Mountain, the road is broad and spacious and is paved all along with brick and stones. On both sides there are high and steep hills with a rich vegetation to delight the eye. The road passes a little market town and five or six villages, and there are also five or six large tombs like that of Siu-ta. However, Liu-ki and other ministers of the first Ming are buried near Bell Mount. Perch Glow Mountain has a fountain flowing out of its side, and as the stream runs down it can be heard nearly two hundred yards away; for the men of the place have laid a huge rock athwart the bed of the mountain stream, and the water falling upon it from above produces a clear and loud sound, like the noise made in a silk factory. A few paces farther on there is another fountain, flowing out in a clear stream. There is a village at the mountain, called Perch Glow after the pagoda of that name. At the foot of the mountain the great river[9] rolls its waters majestically to the east. The pagoda has long since fallen into ruins, and there is nothing of it left worth seeing. We went in and asked the keeper for some tea, and there we took our lunch.

Before ascending the mountain we went to see the stone tower and the beamless temple, and also visited the Thousand

[9] The Yang-tse-kiang is one of the greatest rivers of the world, rising in the mountains of Thibet and traversing China in its stately course to the Pacific.

Buddha temple. According to the city gazetteer, in the time of the Six Dynasties, Perch Glow Pagoda was much frequented by worshippers, and under Woo-ti of the Siang dynasty, a certain imperial prince together with illustrious courtiers and scholars erected the stone tower, the beamless temple, and the Thousand Buddha Shrine. The stone tower is built of cut stone from the mountain itself. It is about twenty feet high, and the carving of the stones is richly and delicately done, so that it might almost be ascribed to preternatural beings. The beamless temple is the largest of all the cave-shrines; it is hollowed out of the mountain rock, and within it resembles the Carmelite church [at Zi-ka-wei]. The niches which it has in front are like those which are made for the statues of saints. The beamless temple niche is twenty-five feet high, and in it three large images of Kavan-Yin [10] are cut in the mountain rock and are immovable. The Thousand Buddha Shrine is also cut out of the rock; there are small and large niches for idols ranged in rows one above the other, as many as six or seven rows. The statues of Buddha are of exquisite workmanship; although they are as small as one's finger, the face and eyes and hair are all life-like. They number about a thousand; hence the name. Near the beamless temple there is a fountain of remarkably clear water, which serves the bonzes for making tea and cooking rice.

We went up to the top of the mountain, which is four hundred and thirty meters, 1400 feet high [our little brother gives the French measure here, perhaps to be more exact; elsewhere he gives Chinese measures, which I convert into English]. On the very top there are two pagodas, but they are all in ruins and have nothing worth seeing.

Here Mr. Loo was quite exhausted and could bear up no longer, so he sat down on the ground and rested a while. Then we descended and returned home, arriving at 7 o'clock. That walk delighted me very much, and I remember it just as if it were painted and spread out on a canvas before my eyes. Only it is a long, long way, and without walking the whole day, it is impossible to make thirty-two miles. Since then none of our companions have thought of trying it.

The Twelve Grottoes are ten miles from the city wall, outside the Spirit Scroll Gate. The hill is near the river bank, and there are many large, steep and rugged rocks lying around, some standing on end and some flat on the ground, so that if a person were to fall there he would cer-

[10] Kavan-Yin is a popular goddess of Chinese Buddhism; her image is everywhere, and she is called *Holy Mother* and *Merciful Mother*, in almost the same terms as we use for the Blessed Virgin.

tainly have broken bones and a bruised body, if he escaped with his life. The rock is of a very hard quality and might be used for many purposes, but unfortunately the people there, on account of their superstitious geomancy, do not dare to quarry it. There are about twelve grottoes; now these grottoes, in the age of the floods, were made by the water of the river dashing straight against the mountain. Such, indeed, is the force of water! In the midst of the grottoes there is a temple built of stone, without woodwork or beams. There is the Three Altar Grotto, the Two Altar Grotto, Kavan-Yin Grotto, and all the rest, each with its name. I shall just speak of the principal ones at present.

The Two Altar Grotto may be called the chief, as it is also the largest. Far within there is a Tavist[11] shrine, and the Tavist priest treated us excellently. We took tea and a little lunch and rested a while. There are some small chambers so dark as to startle the eye; without a torch one would not dare to enter them. Below the shrine of the deity, there is a well walled up with brick and stone. The water comes down from the top of the mountain, through its bowels and rocky frame, and bubbles out here as a spring. Its taste is agreeable and it is very clear; a draught of it refreshes the heart and washes away all mundane dust and dross. Near by there is the sculptured image of Kwan-yin executed by the Tavist priest Woo, in the time of the Tang dynasty [A. D. 620–905]. The face is very finely worked, but there are some fractures in the stone. It is surrounded by a wicker fence, and the people burn incense in adoration before it. To the right there is a stone stairway, perfectly dark, so that one must feel his way to ascend. If you wish to ascend to the top, you may see a little light coming in from without, and upon casting a glance upward one unconsciously feels his heart sink. For there is a huge rock, twenty-five feet high, with large indentations like teeth, and resembling a tiger or leopard squatting on its haunches and showing its teeth. It stands in a dangerously inclined position, just as if it were about to topple over. Upon ascending a few more steps, the heavens are as it were suddenly opened, and one might think it was the crack of doom. To the right and left there are curious rocks lying athwart the sky, thirty feet above, and between them there is an opening of two or three feet, admitting a view of the heavens and the sunlight. Visitors are startled when they reach here, and they wonder in their hearts at such marvels of

[11] China's three religions are Buddhism, Confucianism, and Tavism,—a mystical superstition founded about the time of Solon and the other wise men of Greece.

nature. Upon ascending a few more steps, the path turns to the right and leads out of the grotto, and one finds himself on the mountain side before he is aware of it; such is the curious nature of the grotto.

There is a pagoda on the hill side, from which the path leads to the left and goes up to the top. On looking down, there is the great river—washing Tsing-hiang to the east, Hia-kwan to the west, and Woo-hoo to the southwest—rolling on unceasingly in its full and majestic course. On the south, the gates of Nankin appear, and Bell Mount may be seen lifting its high peak to the sky, all as if they were just before the eye, not a half a mile away. The descent is thus made to the east. There are confused and irregular rocks in the way, which do not permit of a secure footing. Without picking the way, the descent is made as best it may, and in a few minutes one reaches the level ground near the same grotto that he entered. We then skirt the hill to the east, and observe in passing the large and small caves in the rock, some with shrines and some without, and we visit all the places to the east of the mountain. Kavan-yin gate is the principal gate on the east in the outer wall of Nankin. Near it is a church with thirty or forty Christians. There is a mountain in the river, on which there is a pavilion, where the river-view verses and the imperial signature of the Emperor Kien-lung [12] are inscribed on a stone tablet. In the river there is also a large island called the Swallow Nest; its inhabitants number only about ten families. Every time the river rises, they suffer the inconvenience of playing fishes; hence they are so few. As to the verses and inscriptions presented to the shrines of the Twelve Grottoes by the two emperors Kang-hi and Kien-lung, on their visits to the South, a detailed account is given in the gazetteer of the Shang-kiang sub-prefecture.

The Hill of Grateful Peace is about six miles from the city wall. There are two roads to it. One leads from the High Bridge Gate, in the outer wall, where there is a ruined church which was evidently very fine. The other leads from the Communicative Benevolence Gate to the southeast. As this hill is not very high, it may be compared to the east hill of Ze-se [the pilgrimage chapel, 20 miles from Zi-ka-wei]. In the time of the Tsin dynasty, Siegnan [a famous statesman and scholar of the 3d century] built himself a house on the hill, and retired to his lofty retreat without ever going out. On top of the hill there is a pagoda, which is falling into ruins and has nothing worth seeing.

[12] A. D. 1736–179 . China's last enlightened and efficient ruler. He governed the empire ably for sixty years, but he persecuted Christianity.

The inscription above the central doorway reads, "Sie's Villa perpetuated as a remembrance." In the pagoda there is a Tavist priest as poor as a beggar. The tea which he offered us was dirty and insipid; he had no tea-cups, so he took two sacrificial bowls and wiped off the dust and handed them to us for tea-cups. Your little brothers met with royal treatment; if we were not deities, we were at least Tavist immortals. You will laugh at us when you read this. The hill rises out of the level ground, with no other hills near it within a radius of four miles. To the south may be seen Square Hill, seven miles away. According to Fr. Fang [Fr. Gaillard, a learned writer of this mission], Square Hill was once a volcano; in the time of Tsin and Han [300 B.C. to A. D. 200] eruptions were still to be seen, but now it is extinct. The Tsin-hwuy river rises at Square Hill. East View and Green Dragon Mountains are seen dimly in the hazy distance, and to the north, Bell Mount rises up to the clouds, presenting a noble and imposing aspect, resembling a dragon on a tiger, and fit for the residence of a king. To the west, Ancestor Hall, Fallen Devil, and Bull Head Mountains are seen stretching out their stony heights in the distance. To the north-west, Rain Flower Terrace on Clustered Gem Hill may be clearly seen.

When the illustrious Sie retired to the abstemious life of his high retreat, though he was no ordinary person, still within a few centuries the swallows before his home had gone to seek the houses of common families [a figure for the ruin or extinction of a family], much less now are there, after the lapse of years, any vestiges of his dwelling. Alas! the wealth and honor, the glory and pomp of the world pass by like the swift white horse, and then comes change and ruin. Why will wordly men, entering deeply into the dark but attractive regions, slumber at ease, little knowing at what moment they may be rudely awakened in the midst of their dreams beneath the golden rafters?

There are still other renowned places of Nankin, which might be described, such as the Bright Heaven Palace, that is the temple of Confucius. It is south of our church, and distant only a quarter of an hour's walk, and it is built on a small hill. This temple was erected by Li-Hung-chang[13] out of envious hatred of the Catholic religion. Every provincial, prefectural and sub-prefectural city has one temple of Confucius; only Nankin has two. The grounds of the Bright Heaven Palace are nicely kept, and there are two large temples. In front there is a high wall with the inscription in four large characters, "The thousand rod palace

[13] The famous statesman, formerly viceroy at Nankin.

wall." There is a door to the right and one to the left; over the left hand door there are the four characters, "Virtue unites heaven and earth," and over the right hand door the four characters, "Philosophy connects the past and present." Behind the wall there is a large door with the gilded title, "The Lance Door." The door is adorned with a hundred or more brass studs, as large as a meat ball for soup.[14] Upon entering the Lance Door, one is in the large court, paved with green stone, measuring 150 feet east and west and 200 feet north and south. There are stone steps in the court leading up to a stone altar, which stands beneath the dewy heavens without any covering. Passing the altar one enters the temple of Confucius, which is covered with yellow tiles [a mark of special honor]; it is very large, and of rich and elegant architecture. In the middle is the tablet of Confucius, and to the sides the tablets of Yen-yuen and Mencius and the others. The tablets of the seventy-two disciples and of all the ancient sages are arranged in order in the two side galleries, and are well disposed and preserved. Everything in fact is very fine and beautiful; and no other city has a temple of Confucius worthy to be spoken of on the same day with this. A large bell hangs near the gallery of the Lance Door; there is a brass striker below and it produces sonorous and clear tones. It would serve well for a church bell.

The second temple is dedicated to the Three Emperors, that is the Heaven, Earth and Man Emperor; it is like the temple of Confucius, except that it is not covered with yellow tiles. Behind it there is a pavilion from which our church and residence may be seen, appearing very near, only a few feet away. To the side there is a small door leading to the shrine of Tsang-hie,[15] which is outside the inclosing wall. The Hall of Literature and other buildings are also outside the wall.

Nankin from the time of the Six Dynasties has always been a famous place, but besides the places described above there is nothing left to be seen. If I should hear of anything else or visit other places, I shall write again. This letter is so badly written and has so many erasures and corrections, that I beg the scholastics to pardon it.

I wish all the scholastics much happiness.

Your humble little brother,

TSANG MATTHIAS, has written.

[14] A common Chinese dish; meat is minced and wrapped up in pastry, in balls about half the size of a hand-ball, and thus boiled in the soup.

[15] The inventor of writing in the mythical period. He is said to have got his idea from the tracks of birds in the sand.

FATHER HENRY BEHRENS.

A SKETCH OF HIS LIFE AND LABORS.

The Rev. Father Henry Behrens, who for many years was Superior of the Mission of the German Province in the United States, was born in Munstadt, in the diocese of Hildesheim, Germany, Dec. 16, 1815. Of his family and boyhood no information has reached us. While he lived at Buffalo, he was never heard to allude to his family, nor was there anything about it found in his papers. He entered the Society Sept. 27, 1832, having been received by Father Francis Xavier Lüsken who had belonged to the Old Society. In his novitiate at Estavayer, Switzerland, Father Behrens laid that deep and lasting foundation of the spiritual life, which was the key-note of his character and the mainspring of his actions throughout all the vicissitudes of his long and eventful career in the Society. He came forth from his probation a man of prayer and mortification and so remained to the end of his days. He was ordained priest Aug. 7, 1842, and made his solemn profession Feb. 2, 1850. Up to 1847 he was professor of mathematics and prefect of discipline in the college of Freiburg in Switzerland.

This college was founded by Blessed Peter Canisius in the year 1580. For 200 years our fathers labored in it till it fell with 900 other colleges, when the Bourbon courts brought about the suppression of the Society. In 1818 the fathers were recalled by the magistrates of the city of Freiburg, where the memory of the Society had been piously cherished by the Catholic people. The institution was reopened and in a short time numbered 800 students.

When Father Behrens was called to Freiburg, it had won a European reputation. In the charge of prefect of discipline he was soon more feared by the boys than any other member of the faculty, possessing nevertheless their fullest confidence. His native shrewdness, his observant disposition, and his absolute self-command, enabled him to detect the college tricks which gladden the hearts of youth and embitter the life of a prefect.

The international character of the college, in which Swiss, German and French boys, together with representatives of other countries, mingled in the classroom and on the play-

ground, did not lighten his burden. More than once the flushed face and the drawn knife indicated the violence of the passions which had to be curbed; but clever, indeed, the boy had to be who thought of overreaching Father Behrens. The head prefect possessed the gift of waiting. He did not rush to the conflict. He gathered his evidence and connected the threads of the tangled web in which the culprit was to be caught. Not before he was sure of his point did the tussle begin. Then, however vigorously the boy brought to bay might protest his innocence, a twinkle in the prefect's eye and a smile—traits well known to all who were acquainted with Father Behrens—told him that his case was lost. More than one wild youngster of some French noble house confessed in his after life, that he owed his salvation to the vigorous treatment he had received at the hands of Father Behrens; for the father knew also how to gain the confidence of those whom he had subdued. It was not an uncommon thing for his most troublesome boys to become his best friends and regularly to make their confessions to him.

Father Behrens' work in Freiburg came to a sudden and violent end when in 1847 the "Sonderbund War" against the Catholics broke out in Switzerland. Father Behrens at the time was Spiritual Father of the scholastics in the college. In November the revolutionary forces marched upon Freiburg under General Dufour, and forced the capitulation of this stronghold of the Catholics. Dufour, it was generally believed, was assisted by the treachery of Maillardos, the commander-in-chief. Of course, the whole fury of the revolutionary propaganda, organized and directed by the Masonic lodges, was turned against the Jesuits. Father Behrens, whose influence and uncompromising energy were well known, was especially obnoxious to the anti-Catholic party and was thus in constant danger of death, even before the partisan troops arrived. In these dangerous circumstances, the good father gave a signal proof of his courage and presence of mind. On the approach of the freebooters, the most valuable things, such as chálices and other church furniture, and the rarest books of the library, were packed in all haste and addressed to a place of safety. The fathers and scholastics were provided with secular clothes.

The dreaded hour arrived more quickly than was anticipated, in fact so suddenly, that Father Behrens was obliged, it is said, to consume the sacred hosts in the chapel to save them from profanation. The revolutionists thronged the house and ransacked it. All at once the Spiritual Father, dressed in the uniform of a higher army officer, appeared

among them, and with a voice and bearing of a commander determined to see his orders promptly executed, ordered a detachment of soldiers to convey the trunks to a place which he appointed. The ruse succeeded admirably, and Father Behrens, by a bold stroke of policy, saved not only himself, but also the most valuable property of the college, including many relics of Blessed Peter Canisius. He could not, however, save his brethren, so over 250 Jesuits were expelled from Switzerland on that occasion.

The following year Father Minoux, the Provincial, commissioned Father Behrens to accompany a band of forty-five Jesuits, mostly scholastics, to America, and to establish a house for their education. In this party were, among others, Father Anderledy, who subsequently became General of the Society, the late Bishop Miège, Fathers Bapst and Wiget and our venerable Tertian Instructor, Father Burchard Villiger.[1] A sailing vessel, by name "Providence," was engaged for the trip. As it had no suitable arrangements for passengers, the hold destined to receive the cargo was hastily fitted out for the use of the scholastics. The whole party was entrusted to the care of a Belgian captain. The voyage proved a most trying one. The captain had little experience; the crew was rough and unreliable—better accustomed to handle bales, than to deal with passengers — while at the outstart a drunken pilot nearly ran the ship on a rock when leaving the Scheldt.

The voyage lasted forty-five days, which was much longer than the captain had expected or provided for. A violent storm played havoc with the vessel, and brought down her main mast. The supply of healthy food and fresh water gave out, when our voyagers were still on mid ocean, so that their chief means of sustenance, henceforth, was an everlasting round of mouldy bean soup, served to each by the cook with the cautious economy naturally suggested by the state of the locker. The hold, where the scholastics were stowed away, became a general hospital and one of them, Frater de Travèrs, was expected to die at any moment. Amid all these hardships Father Behrens was in his element. There was no need for him now to invent a system of self-denial and mortification. He never lost courage. He was indefatigable in visiting and nursing the sick, praying with them, cheering them up by his genial pleasantries, and refreshing them from his supply of dried fruits, which he had laid in at Antwerp. He thought it, however, prudent,

[1] Father Villiger in his "Reminiscences of Father Anderledy" has given a more detailed account of this voyage and its many trials. See WOODSTOCK LETTERS Vol. XXI., 1892, p. 94.

to imitate the economy of the ship's cook by limiting his dainties to three or four plums.

New troubles awaited them upon landing in New York. Nearly all the sailors deserted the ship as soon as it touched land. To watch the vessel and its contents, four scholastics had to stand guard on the wharf like sentinels, and to relieve one another at stated intervals. Father Behrens, who knew no English as yet, had much trouble to get his big trunks and cases through the custom house. After this business was settled, the question arose, what to do next. None of the band seems to have understood the language of the country and not a soul on this side of the Atlantic had been informed of the coming of so many Jesuits. The only possible explanation of this seems to be the general breaking up of our houses in all the centres of communication, especially in Rome, and the terrible strain, to which the revolutionary upheaval of 1848 subjected the superiors. When hundreds of fugitive subjects had to be cared for in Europe, what was more natural, than to leave our emigrants under the care of a father, whose prudence and remarkable energy, were well known to his superiors.

Father Brocard, Provincial of Maryland, as soon as he heard of their arrival came to their aid, and the two fathers considered carefully the situation. There could be no question of founding a new house, and as Father Behrens had no instructions how to act in these unforeseen circumstances, he had to act on his own responsibility. He agreed with Father Brocard to leave one party under his care. The Provincial took them to Georgetown where those who were scholastics continued their studies, while the priests were sent on the missions. The second party found an asylum in the Missouri Province, Father Anderledy going to Green Bay. Of the forty-six passengers on board the luckless "Providence," Fathers Villiger, Nussbaum, and Haefely are to-day the only survivors in this country.

Having found a home for his exiled brethren Father Behrens returned to Germany, and spent the next year as "operarius" in Westphalia. The following year, 1850, he founded a new novitiate.[2] This was at Friedrichsburg, situ-

[2] At the time of the dispersion of 1847 the novitiate was at Brieg, Switzerland. In 1832 when Father Behrens entered the Society the novitiate was at Estavayer, but in 1833 it was removed to Brieg, in the canton of Wallis, Switzerland. Here it remained till the dispersion of 1847 and it was the last house of the Society in Switzerland to be closed. In 1848–49 the novices were scattered, some being at Issenheim. In 1850 Father Behrens founded a new novitiate at Friedrichsburg, and this remained a house of probation—though a second novitiate was established at Gorheim, Prussia, in 1852,—till the dispersion of 1872, when the novices were sent to Exaeten, Holland.

ated on the outskirts of the city of Münster in Westphalia; he was master of novices from the opening of the house, and on Dec. 27, 1851, he was appointed also rector. Among his first novices was Father Maurice Meschler, at present the Father Assistant for Germamy, and so well known from his book on the Spiritual Exercises. The next year came Father Lessmann, recently tertian instructor at Frederick, and in the following years many whose names have since become familiar to us from their writings, —as Fathers A. Oswald, Lemkuhl, R. Cornely and Joseph Mohr. In the formation of his novices, Father Behrens' character had a great part, for the energy which he displayed in his office, and the austere life which he himself practised and demanded proportionately from others, could not fail to make a deep impression on all who came in contact with him. His duties, however, as master of novices, neither exhausted his capacity for work, nor satisfied his yearning for souls. He had a confessional in the cathedral which was crowded by fervent penitents; he often preached in the different churches of the city; he maintained a lively intercourse with the outside world, both by his visits in the city, and by an extensive correspondence. Hence he was at times absent from the novitiate, though never for a long time, either to provide for the needs of his growing community, or to exert himself in apostolic labors. In providing for their material wants, he was successful both as collector and manager. He obtained great influence especially in noble families and religious communities. At night after the exercises of the day had closed, he was busy with letter-writing. How many hours of the night he gave to work, the novices found out by the quantity of oil he consumed. True, occasional remarks were heard about his absence from the first table, from recreation or other community meetings, but as everybody knew that it was zeal for souls that kept him away, he did not suffer in the esteem of his subjects.

In his personal relations with his subjects he was simple, unpretending, always decided in his answers and counsels, at times short and rather sharp. Those who were not used to his ways he inspired, in the beginning, at least, with a sort of reverential fear rather than filial love, though the latter was bound to spring up in course of time. For nobody could gainsay the solidity of virtue which dominated his whole character and being, nor were there occasions wanting in which his words and actions revealed the well-springs of a deep tenderness and more than fatherly love, sympathy and care, hidden beneath a rugged exterior.

His domestic instructions were full of life and energy.

A lucid presentation of the last end, of the best means to obtain it, the fear of God, self-denial and mortification, an almost fierce denunciation of half measures in matters of our vocation, were his ever recurring topics, and they remained the topics of his domestic instructions to the end of his life. In his last years the community frequently saw how Father Behrens tottered from his room to the chapel; but when once seated in front of his brethren, a new life seemed to pervade his emaciated frame, and he spoke with the strength and impressiveness of a man in the best of his days. If others had confined themselves to the subjects he treated of, the impression most likely would have worn off; but the words came so straight from his heart, they were so evidently the reflexion of his own interior life, that his hearers did not easily become tired of his repetitions.

To the novices who were under his guidance, he furnished ample opportunities to practise the virtues which he inculcated in his instructions. They were not spared humiliations, if Father Behrens could help it. A young priest, who had known him in the world and had admired his pleasant and sociable ways in his visits to friends, hardly recognized him, when he entered the novitiate,—so stiff, formal and dry was the reception and the treatment he received. One day, just after the last meditation of the long retreat, Father Behrens called the same novice-father to his room and ordered him to take the train next morning and proceed to the castle of a nobleman near Dortmund, to say Mass and to preach to the family and their guests. There was no time to prepare a sermon. Besides, the soutane of our novice—for the novice priests wore the secular soutane —happened to be torn; but he was not allowed to change it for a better. Thus unprepared, and with a torn soutane, he had to present himself to the noble family. In general, novice priests were liable to be sent out during the Easter holidays, and only when they left the house were they told where they had to preach. They were allowed to prepare themselves the last three days of Holy Week, but only during free time, which Father Behrens doled out with a sparing hand.

One of the fathers was sent to St. Maurice, a parish in one of the suburbs of Münster, to preach at 10 o'clock. He was not told that at half-past ten a Mass at the high altar was to begin. Accordingly he continued his sermon a little beyond the half hour limit, without the least suspicion that a priest had meanwhile made his appearance at the altar. He remarked, however, that the attention of his audience relaxed somewhat, and that several people rose from their

seats and knelt down. Thereupon he hastened on to his peroration and quietly left the church. Next morning the master of novices summoned him to his room, and read him a lecture for giving public scandal, disturbing the order of divine service, annoying the people by the length of his sermon, etc. Rubbing his hands in high glee at the mess into which he had got the unfortunate preacher, he ordered him to say his culpa, as soon as he himself should be present in the refectory. This happened the following Friday. Father Behrens once more addressed the culprit in presence of the community, and instead of allowing him to take his dinner, he sent him to the chapel; finally, he obliged him to make the round of all the rooms of the fathers with an admonition to them not to preach too long.

A very young novice whose vivacity made it difficult for him to keep silence, was sent to work in the garden with a placard on his back bearing in big letters the inscription, "Silentium." In those days the "experimentum peregrinationis," commonly called the pilgrimage, was undertaken in summer time. One year, Father Behrens had, as usual, delivered a number of special instructions on this important event in a novice's life, and had duly solved all the possible and impossible cases thought out and proposed by the respective itinerants. All the preparations were finished and the routes assigned. On the eventful morning, the novices assembled early in their instruction hall to receive the parting words of their Master. Father Behrens appeared in due time, and gave them an instruction on some of his ordinary topics. At the close of his instruction he dryly remarked, that owing to particular reasons there would be no pilgrimage this year. What these particular reasons were, nobody of course ever heard.

In this way he drilled the novices in self-denial, humiliation, and in the calm endurance of disappointment. These practical lessons were usually well taken, because his own example inculcated that which he taught. His personality was indeed strong, and sturdy, at times almost bordering on harshness, so that at first a feeling of awe was predominant with those over whom he exercised his authority; but in the course of time, and with advancing years, the austerity of his temper was much softened and he grew meeker towards others, whilst his severity towards himself remained unchanged to the end.

His great prudence and efficiency in administration and the influence he exercised over the people, wherever he resided, enabled him to accomplish great things and to find the material means. It was only to be expected, that his

strength and independence of character would lead him at times to adopt measures which encountered the opposition of higher authorities, and were overruled by them. But though his choleric temper made him feel the humiliation acutely, nevertheless his energetic will always bowed readily to obedience.

After being master of novices for six years he was on June 26, 1856, appointed Provincial of the German Province. He guided the province with a firm hand. When Father Anderledy, who had the best opportunity of observing his administration, had become General of the Society, he wrote to Father Behrens: "I look upon you as the greatest benefactor of our dear German Province. Your Reverence has done a great deal for its material advancement, you have put discipline on a proper basis. May God reward you a thousand times!" On Nov. 1, 1859, at the expiration of his term, he handed over his office to Father Anderledy and once more was appointed rector and master of novices at Münster. After a term of three years he was made tertian instructor, first at Friedrichsburg, then at Paderborn, and this office he filled for nearly ten years. Many fathers known to us from their works and the offices they have held — some of whom had been his own novices — made their third year of probation under his care. Such, to mention a few, were Fathers Joseph Schneider, Meschler, J. B. Lohman, Lehmkuhl, Charnley, of the English Province, Hammerstein, and Rathgeb, who, three years ago as Provincial visited the Buffalo Mission. Concerning this period he said in his last sickness to a father: "As instructor I was very strict; for if the will is not broken in the tertianship, it is never broken."

During the last years of his office as Father Instructor Father Behrens filled an important charge for which he will long be remembered. This was in 1870–71, at the time of the Franco–German war, when Father Behrens was appointed superior of the fathers, scholastics, brothers, and novices, who were sent to the front to work among the sick and wounded in the camps and hospitals in France. The number of Ours detailed for this work was great, and Father Behrens' task was twofold. He took his share, and more than his share, in hearing the confessions of Catholic soldiers, and nursing the sick and wounded,—Catholic and Protestant, French and German alike. Besides this, he had to visit as superior the different army posts, where his subjects were employed in works of spiritual and temporal mercy. He inspired them with his own zeal, instructed them in their work, gave them practical hints how to deal

with physicians, officers, Protestants, etc., laid down rules for their conduct in special emergencies, received their account of conscience, and thus organized one of the most efficient corps of the Red Cross League. Having finished his rounds he sent his official reports to Father General. Father Beckx, who received information from other sources too, was highly gratified by the work done by Father Behrens and his co-laborers, as the following extract of a letter dated March 6, 1871, will show:[3]—

"Hearing how so many scholastics have aroused such great expectations for their future, have proved themselves such true religious, and have brought so much credit on the Society, I am deeply moved to render heartfelt thanks to the Divine Majesty. Though others have written almost identical reports to me, still I was very much pleased to see their statements confirmed by the testimony of your Reverence, *who has personally visited* Ours and been witness of their conduct.

"That our young men have discharged their different charges with so much readiness, is a sign that they have devoted themselves with all their heart to this pious work. Surely, when I read in the reports of your Reverence, that they not only performed the most arduous duties towards the sick, but did not shrink even from the most repulsive offices, I cannot but congratulate myself and the Society on possessing such sons.

"To your Reverence, I tender my thanks for the *pains, labor, and zeal* you have expended during this period upon our fathers, scholastics and novices. For I know that they have reaped *abundant spiritual fruit and consolation from your visits.*"

Still it would be a great mistake to consider the spiritual and corporal works of mercy as the chief merit of Father Behrens in the Franco–German war. This lay rather in the splendid fight he made for the admission of the Jesuits and the Catholic Sisters to the camps and hospitals of the army. There was a bitter and stubborn opposition in the

[3] "Qua in re cum plurimi scholastici non exiguam sui spem excitaverint et homines se probaverint vere religiosos, ac Societatem non parum commendaverint, moveor magnopere ad gratias Divinæ Majestati referendas. Ferme eadem quæ refert Reverentia Vestra, quamvis scripta mihi sint ab aliis, tamen gratissimum fuit, eadem comprobari etiam testimonio Reverentiæ Vestræ, *quæ nostros invisit* et eorum agendi modum compertum habuit.

"Quod tanta dexteritate variis officiis functi sint juvenes nostri, indicium est, eos toto animo tam pio negotio se tradidisse. Sane dum lego in litteris Reverentiæ Vestræ, eos officia ægrotis non solum valde ardua præstitisse, sed etiam non aversatos esse ministeria vel maxime abjecta, non possum de hisce filiis non gratulari tum mihi tum Societati.—Reverentiæ Vestræ autem gratias ago pro *opera, labore ac zelo*, quem patribus nostris, scholasticis et novitiis hocce tempore impendit. Novi enim, eos *abundantem* et spiritus et consolationis *fructum ex suis visitationibus* percepisse."

highest quarters of Protestant Prussia from the King and Bismarck downward, against having any Jesuits or Sisters accompanying the army. The chief organization of the hospital service was in the hands of the Protestant Knights of St. John. The Catholic Knights of Malta were recognized as a department of this service, but they had neither the knowledge nor the courage to take the initiative. It was Father Behrens, and Father Behrens single-handed, who fought the whole power of the administration, and won the fight. He had behind him the Catholic nobility of the Rhineland and Westphalia; they were his staunch friends. He corresponded day and night with them to gain an opening for the Jesuits and Sisters. It was through the influence of his friends with the King, and more, perhaps, with the pious Queen, that permission was at last granted. So great indeed was the opposition to Catholics at the beginning of the war, that after the battle of Saarbrücken, whilst the Protestant ministers, deaconesses, and members of the Hospital League were dispatched by the first train, our fathers and scholastics had to wait three days before they were taken to the front. But Father Behrens was not the man to grow discouraged. As he never knew fear, he was determined to be the first in the field, when the army advanced, that he might get possession of the churches and seminaries, when entering a new city, and hold them for the Catholic soldiers against all comers. "First come, first served," was his principle. He was also aided by the Catholic officers of the regiments from the Rhineland, Westphalia, Bavaria, and the Catholic portion of Silesia, and by correspondence and personal interviews with the Knights of Malta he gradually obtained all their privileges in the form of delegated powers.

The self-sacrificing work of the fathers, scholastics and sisters began itself to tell, and before long the Catholic nurses became the privileged portion of the service. Protestant rancor was silenced. After the battle of Pont-à-Mousson our fathers occupied the magnificent church and the extensive buildings of the seminary. A corps of deaconesses headed by a Pomeranian minister came to dispute the possession of the place, but the highest officer of the medical staff, a determined Protestant, told them that not an inch of the ground occupied by the fathers would be ceded to any other party whatever. There were 1600 wounded and dying soldiers lying in the church alone. Before Metz and at Sedan, around Paris and at Orleans the last vestige of opposition ceased. The good done God alone knows, but it can be said without fear of exaggeration

that without Father Behrens' personal influence and fearless energy, tens of thousands of Catholic soldiers — German and French—who in their dying hour received all the consolations of our holy religion, would have died without the sacraments.

The good father, however, did not stop with merely fighting for permission for the fathers and sisters to labor among the soldiers. It was he who induced the noble ladies of Rhineland and Westphalia, and the wives and sisters of the soldiers, to prepare bandages, linen, clothes, and refreshments for the army and to send it supplies of every kind. Through his influence train-loads of such supplies were forwarded even from far distant Silesia. His watchfulness was so unceasing that he soon discovered there were heavy leakages in the articles sent. He promptly set to work to ferret out the thieves. As he had by this time friends devoted to his good work in nearly every regiment, with their help he obtained, that every consignment of voluntary gifts to the Catholic soldiers should be thenceforth directly delivered to the fathers. Thus the leakage was stopped.

When the war began, the departure of our fathers as chaplains was so sudden that no provision could be made for their needs. Everything had to be provided for on the march. Yet when the army arrived before Metz, every father had his portable altar with all its appurtenances, and holy Mass could be said for the Catholic regiments throughout the camp. It was Father Behrens alone who had attended to all this. In the camp of Belfort hardly a Protestant minister was seen. The fathers were fully recognized as officers in rank, and saluted with military honors by every sentinel. When the peace of Versailles was signed and the fathers had signified their intention to return home, the staff officers invited them to take the special train which conveyed Prince Bismarck to Berlin. And so they did. It is still the unanimous opinion of all the survivors of those eventful days, that Father Behrens alone opened the camps and hospitals of the German army in France to the Jesuits and the Sisters, and that he was at that time the only man in Germany who could do it.

When the war was over, the Jesuits were decorated for the patriotism they had displayed, and soon afterwards expelled from the country as dangerous to the peace of the new empire. Father General wrote to Father Behrens Aug. 21, 1872:[4]—

[4] "Reverentia Vestra cum sociis tempore belli cum Gallis insignia beneficia Germaniæ suæ patriæ in salutem proximi contulit; nunc accipitis a mundo et ejus fautoribus mercedem,—spineam coronam. Dominus Deus Rex

"While your Reverence and your companions have bestowed signal benefits on Germany, your fatherland, by your labors in behalf of your neighbor, during the war with France, you now receive from the world and its abettors for your reward,—a crown of thorns. The Lord God, the King of heaven and earth, just and powerful, has reserved for you another reward,—a crown of glory in heaven."

Thus it happened that Father Behrens, compelled a second time to leave his country as an exile, came again to seek an asylum among his brethren in America. Seven days after the letter just quoted, Father General wrote to him under date of Aug. 28, 1872:[5]—

"Trusting in your zeal, your love of the Society, and your prudence and charity, I am very glad that you are going to America, and that much fruit may attend yonr labors, from my heart I give you my blessing, and this very day I shall go with Father de Voss to the holy Father to solicit for you and your companions the apostolic blessing."

Fortified by these blessings, Father Behrens arrived in Buffalo Dec. 19, 1872, just before noon—in time to offer up the holy sacrifice, and thus begin in a suitable manner a long career of active labors in a new position of the vineyard of the Lord. On Dec. 22, he was proclaimed Superior of the German Mission and Rector of Canisius College. The difficulties with which he had to contend in those days were not inconsiderable. A "collegium inchoatum," an insufficient number of fathers, the necessity of employing seculars in the teaching department, a parish connected with the college, whose exact status was doubtful, a country to the language and customs of which he was a stranger,—all this would have appalled a less energetic man, but Father Behrens was equal to the task.

In spite of his fifty-six years, he began the study of English with the eagerness of an ambitious school-boy, and the determination of an old campaigner. Besides spending the greater part of each day in studying by himself, he availed himself of the help of a teacher. Mr. Thomas Ashton, an English Catholic gentleman, who held the position of a notary public in Buffalo, became his instructor, and Father Behrens stuck to his daily English lesson with all the tenacity of his character. Under no circumstances would he

cœli et terræ justus et potens aliam mercedem vobis reservat,— coronam gloriæ in cœlis."

[5] Tuo zelo et amori Societatis tuæque prudentiæ ac caritati confidens gaudeo, te in Americam ire, et ut multum boni perficias ex animo tibi benedictionem impertio, et hac ipsa die a Beatissimo Patre cum Patre de Voss pro vobis Apostolicam Benedictionem petam."

ever miss his hour with Mr. Ashton, to whom he would also read the English books which he had chosen for his spiritual reading. As soon as he was able, he carried on both his conversation and his correspondence in English. From the very first Mr. Ashton was struck with the painstaking efforts of Father Behrens, and after a brief acquaintance, placed himself unreservedly under the spiritual guidance of his pupil. He became inseparably attached to the college and one of its most generous benefactors. He continued nearly up to the time of his death, in 1893, his daily lessons to Father Behrens.

In 1885 Mr. Beers, a professional elocutionist, came to Buffalo to give private and public instructions. He gave lessons in the college and conducted a special course of several weeks for the members of the faculty. Of all who availed themselves of this opportunity; Father Behrens was the most attentive and the most zealous, and he even took private lessons from the professor. This gentleman, a Protestant, was amazed at the earnestness which the aged father displayed in these exercises. "In all my experience," he said, "I never had so old and so enthusiastic a scholar."

When Father Behrens worked out the Spiritual Exercises for different classes of religious in English, he used to submit his writings to several scholastics for correction in style. He would afterwards read his meditations to them to improve his pronunciation, and was always most sincerely thankful for any correction. He listened with the greatest attention to the English sermons in the college church.

Three weeks after his arrival from Germany Father Behrens began his ardent work in the confessional of St. Michael's Church. Every Saturday, or on the eves of Holy days of precept, he was to be found in his confessional from 2 to 10 or 11 P. M., and on Sunday morning he was in his box till the last confession was heard. His untiring labors, however, as Superior of the Mission and Rector of the college gradually undermined his health to such an extent, that the consultors wrote to Europe, urging the necessity of relieving him from the cares of his offices in order to save his life. The relief came Nov. 18, 1876, when Father J. Lessmann arrived as Superior of the Mission, and Father Port as Rector of the College. Father Behrens soon improved in health and it was now, that his apostolic work in the city of Buffalo began in earnest.

He was so far advanced in his English studies that he was able to hear confessions and to deliver instructions in that language. His confessional was frequented by penitents from every part of the city, and there was always a great throng

of Irish Catholics around his confessional. They had unbounded confidence in "Father Burns" as they insisted on calling him. Another sphere of his labor was visiting the sick. He regularly attended twice a week the hospital of the Sisters of Charity. Here it was his delight to reclaim old sinners who for years had neglected their duties, and few were the days spent at the hospital, on which his zeal was not rewarded with some signal prize. He went from bed to bed to seek out those who most needed his assistance. How often would he say in the evening recreation, walking up and down in the corridor: "Thank God! to-day I have caught a big fish. I asked my usual questions: How are you getting on? How long is it since you made your last Easter confession? Well, well! You need some instruction! Will you allow me to come and see you again?" If he met with a refusal, he came again and again, until, in nearly every case, he carried his point.

Then he began his instructions in catechism, striving to impress the eternal truths into the heads and hearts of hoary sinners, praying with old soldiers and sailors, with besotted drunkards, and characters who had forgotten their religion and lost themselves in the slums of vice, until he thought them sufficiently disposed, to receive the sacraments. He was equally successful in dealing with Protestants. Year after year the pages of the baptismal record of the hospital are filled with names of non-Catholics whom he gathered in and baptized. Winter and summer, rain or shine, hail or snow, at the appointed hour Father Behrens was on his way to the hospital, travelling the distance of two and a half miles, as a rule, on foot, when the weather at all permitted it, and saying his office as he went along. There was not a street-car driver on Main Street, who did not know "the old gentleman who never takes a car."

In 1879 he began to pay special attention to the Institute of the Good Shepherd. Thenceforth he delivered an instruction every Sunday to the whole house. Every two weeks he completed a round of instructions to the different classes dwelling in the institution,—sisters, orphans, penitents. Twice a week he taught catechism. Every Saturday he heard numerous confessions, beginning after his scanty breakfast and finishing about noon. God alone knows the amount of good he did, directly or indirectly, in this community. The Mother Superior testified, that most of the penitents, who left the house, were truly reclaimed, and that reports were constantly coming in attesting the perseverance of his converts.

How strictly he considered this work a work of obedience

and zeal, was evinced in a striking manner by his behavior towards the convent during the last six months of his life. When his health began to fail, another father was appointed to continue his labors. From that moment nothing could induce him to cross the threshold of an institute, where he could do no further work. For many weeks in accordance with the doctor's advice, he took a drive every afternoon. The Sisters of the Good Shepherd daily sent their carriage for this purpose, but no letters, no appeals of the good sisters nor of the orphan children could prevail on him, to pay them another visit and give them his blessing. The driver one day tried to approach the building from an entirely different direction, but Father Behrens with his characteristic smile, laid his hand on his shoulder and said: "James, you are approaching the Good Shepherd. Not to-day; let us drive home at once."

The attendance at the Good Shepherd, where all his work was done in English, at the Orphan Asylum on Best Street, where his work was mostly in German, and at the hospital, where he had to make use of English, German and French, still left him time to pay numerous visits in the city; now to minister to the sick; now to give counsel in difficulties or to settle family disputes, at other times to collect money and supplies for the Indian or foreign missions, for the charitable institutions of the city, for talented boys unable to pay their tuition fees, for the poor, etc., then again to visit and console the needy and to distribute the alms he had collected. A poor Irish widow was at the death of her husband, left alone with three little children. "Take courage," said the good father to her, "you have still Father Behrens left." And he cared for the family like a father.

He was alike welcome in the little cottages of the laborers and in the mansions of the prominent Catholics of Buffalo. Among the wealthier classes he found everywhere generous and open-handed contributors to his different charities, while his advice was eagerly sought for both in spiritual and temporal affairs. If Father Behrens had said it, it was so. The sums of money he received for the most diverse charitable purposes were something wonderful. He managed to send contributions as far as Sangamner, the pagan missions of the Presidency of Bombay in East India. Not long before his death he received the warmest thanks of Bishop Beiderlinden, S. J., and Father Weishaupt, S. J., for the timely aid sent to that thorny field of labor.

When he heard of some member of a Catholic family who had drifted into religious indifference, he was sure to be on the spot before long, whether he was acquainted with

the family or not. About two years ago a well known physician from Buffalo related the following incident which well characterizes the zeal of Father Behrens and the methods he employed. An old resident of Buffalo had for many years entirely neglected his religious duties. A serious malady seemed to foreshadow his approaching end. His relatives were naturally alarmed, and tried every means to induce him to make his peace with God. But the mere mention of the sacraments roused the old man to violent outbursts of passion. Prayers for the poor man seemed to be of no avail. Either designedly or by chance, the case was brought to the knowledge of Father Behrens. Without further ado he went to visit the sick man. No sooner did the patient catch sight of the priest, than he raised himself in his bed and cried out furiously,—

"You are a priest! get out of this room as fast as you can! Who asked you to come here?"

Father Behrens smilingly answered,—"Excuse me, I have not come here to be in any way troublesome to you. I was told that you were ill, and as I make it a practice to visit the sick, I thought I would come here to see how you were getting on."

"It doesn't matter what you came for. I don't want any priest about me."

After some more ebullitions of the same nature, the old man was struck by the imperturbable calmness of the father, who received his insults as so many compliments, and secretly admiring, perhaps, the intrepidity of the priest, invited him to take a seat on condition that he should refrain from alluding to religious matters. Father Behrens quietly took a chair, and began to talk about the weather and about business, and then gradually told him a few stories of his own eventful life. On parting that day, the two men shook hands, and Father Behrens asked as a favor to be allowed to call again. "Certainly, any time you wish," was the answer.

At the second visit Father Behrens received a hearty welcome, and the patient seeing, that the venerable priest took such a lively interest in him, began to tell the story of *his* life. Father Behrens adroitly put in a question here, and a question there, dropped a hint now, and then a suggestion, till he knew his whole life. When the patient had finished his story, he suddenly noticed Father Behrens taking a small stole out of his pocket. He grew uneasy, but Father Behrens gave him no time.

"Well," he began, "I am sure you are sorry for all the sins you have committed during your long life, for likely

you will have soon to appear before your eternal judge. The confession, which you have just made, is a good confession. I will help you to make a good act of contrition, and then give you absolution. To-morrow you will receive holy Communion, and I assure you, before night you will thank God for this change." God's grace prevailed. The patient did exactly as he was told, and with great devotion received holy Communion the following day. Shortly after, the patient recovered and lived as a practical Catholic for a number of years. On being asked by a friend, how this sudden change had been brought about, he replied,—

"Well, it is more than I can tell you how it came about, but this much is certain, when I saw Father Behrens take out his stole and put it on, I knew I was gone. And now I am very glad he came."

In addition to what we may call his regular labors, Father Behrens gave numerous retreats in the city and diocese of Buffalo and the neighboring dioceses, was extraordinary confessor to many religious communities, and attended the Forty-Hours devotions in different churches. On these occasions he not only edified the people by his sermons—his whole appearance was a living sermon—and by his untiring zeal in the confessional, but likewise encouraged the priests by his sympathy with them in their trials, his cheerfulness, and his sound and practical advice when consulted by them in their difficulties. His conduct, being that of an abstemious, mortified, and truly spiritual man, could not but leave a deep impression wherever he went. As long as he was able, he conducted the diocesan conferences of the clergy, and the examinations of the younger priests.

The friendship between Bishop Ryan and the father was long and intimate. For many years he was the private adviser, the official consultor, and the confessor of the Bishop. When in 1892 Father Behrens celebrated the golden jubilee of his priesthood, Bishop Ryan interrupted a journey to honor his old friend, and thanked him in glowing terms for the benefits which for twenty years he had bestowed on the diocese. In his last sickness the bishop visited him several times. On one occasion he asked him to pray for "the poor Bishop." Father Behrens replied with deep emotion, —"I pray every day for my Right Rev. Bishop." When the bishop was informed of Father Behrens' death, he wept. Long before he had expressed his esteem for Father Behrens, when in a gathering of priests, he said: "I have a Saint in my diocese, and his name is Father Behrens."

On February 2, 1886, Father Behrens was for the second

time appointed Superior of the Mission of Buffalo,—"Old Father Behrens has again taken up the fiddle," remarked one who knew him, "look out for a dance in the Mission." And so it turned out. The day after his being proclaimed, he started for Cleveland, to see Bishop Gilmour, and the question of the establishment of St. Ignatius College was brought to a satisfactory conclusion. The mission among the Sioux Indians of South Dakota, which had been contemplated by his predecessor, was definitely accepted. In 1887 the Mission of St. Francis, and the following year that of the Holy Rosary was begun. The opening of St. Ignatius College in Cleveland necessitated the closing of the Sacred Heart College in Prairie du Chien; it was changed into a novitiate and juniorate in 1888.

In spite of his age,—Father Behrens was 71 years old when he entered upon the office of superior for the second time—he kept up his austere manner of life. In 1891 he suffered a severe attack of influenza. It was hoping against hope to expect to see him restored again to health, and yet such was his vitality that he rallied from the disease, and was able to continue the duties of his office till July, 1892, within a few weeks of the golden jubilee of his priesthood, while he kept up his manifold outside ministrations till his last sickness in 1895.

The three most prominent traits in the life of Father Behrens were his spirit of prayer, his mortification, and his zeal for souls. Of the latter we have given some feeble idea, and it can be truly said that Father Behrens was eminently a man who practised mortification in all things. His life was a continual penance. He went to the breakfast table, rather to make no exception than to eat; for he hardly tasted food in the morning. His ordinary drink was water until, with his advancing years, he was urged to take some wine. He strictly observed the fast days even on his extended and tedious journeys, long after the obligation for him had ceased. The discipline and chain were his inseparable companions. Although he had to travel many hundred miles at a time in his annual visits to South Dakota. and was a man in the seventies, he never saw the inside of a sleeping car. At home he tried to do without fire as long as possible, and once, 1881–82, spent the whole winter without it.

Equally great was his spirit of prayer. Half an hour before the community rose, he was already in the chapel. While making his meditation there, he could be heard sometimes breaking forth into audible acts of adoration and love. When he was at home, he usually recited his office

before the tabernacle and made frequent and lengthy visits to the Blessed Sacrament. The whole of Sunday was with him an uninterrupted pilgrimage from church to chapel, and from chapel to church. Beginning on Saturday the entire morning from 6 to 12 was spent in the chapel of the Good Shepherd, the entire afternoon from 2 to 10 or 11 P. M. in St. Michael's Church, either in praying or hearing confessions. At 5 o'clock on Sunday morning he was at the altar. Till 8 or 9 o'clock he was again in the confessional. Thence he went to the college chapel to assist at Mass and sermon. From the college chapel he returned at once to the parish church for high Mass and sermon. At 2 P. M. he was present at Benediction in the college, at 3, in the parish church. At 5, he drove to the Good Shepherd to give instruction and Benediction, and half-past seven found him again in his usual place near the pulpit of St. Michael's church to share in the night devotions of the congregation.

To see him celebrate Mass was as good as a sermon, so wrapt was his attention and devotion, and he arranged his travels in such a manner as to celebrate Mass as far as possible every day. To be able to do so he willingly sacrificed his night's rest and his breakfast, remained fasting till noon, or left the place where he had celebrated, without breakfast, to catch the earliest train. He managed to say Mass when he could no longer walk from the sacristy to the altar, or carry the chalice, when he had to vest on the platform of the altar, and when he had to be helped up and down the steps. He celebrated Mass, in fact, until he well nigh broke down at the altar; and when he could no longer offer up the holy sacrifice, that is to say, four weeks before his death, everybody was convinced that his last hour was approaching. His last sickness and death were another proof of his piety. He received extreme unction in the full possession of all his faculties, in the presence of the whole community, and with the most touching humility and devotion. When the ceremony was over, he rose from his chair, knelt down on the floor, and begged pardon of the community in the following words: "Dearly beloved brethren; most heartily do I beg pardon in presence of my superiors and the whole community, for all the bad example I have given and for all my shortcomings as superior. And I humbly ask my superiors to transmit my prayer for pardon to the superiors in Europe for all the faults which I committed as their predecessor, especially for my harshness towards my brethren, and for many others which I fell into in the administration of my offices. These are not mere words; these things lie heavy on my soul. Pray to God that I may meet

a merciful judge." Few eyes were dry as these words were spoken. The last weeks of his life were a precious lesson to the whole community of perfect resignation, childlike piety, touching obedience, and manly patience in great suffering. Father Behrens died at 2.15 P. M. on Thursday, Oct. 17, 1895, in the eightieth year of his life, and the sixty-fourth of his religious career.

Such was Father Behrens, a Jesuit in every fibre of his being. All in all he came very close to the ideal of the true Jesuit as portrayed in the well known words of Father Ribadeneira: "Our vocation demands of us that we should be men, crucified to the world, and to whom the world is crucified; new men who have put off their own affections to put on Christ, dead to themselves to live unto justice; who, as St. Paul says, in labor, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, exhibit themselves as the ministers of God, and, by the armor of justice, on the right hand and on the left, by honor and dishonor, by evil report and good report; in fine, through prosperity and adversity, push forward with mighty strides towards their heavenly home, and, by every means and exertion, urge on others to the same goal, constantly keeping in view the greatest glory of God." R. I. P.

FATHER JAMES A. WARD.

A SKETCH.

Father Ward held various positions of authority and prominence in the Province, but his retiring disposition shrank from public notice, and he dreaded the responsibilities of the superior's office; the duties of the class-room were more congenial to his modest and scholarly character, and the greater portion of his long life was occupied in study and teaching. It is a life unmarked by brilliant works undertaken and accomplished; its merits and example are found in the hidden virtues.

It was a life characterized by unflagging labor, the exact fulfilment of duty, and the conspicuous exercise of humility, obedience and charity. Father Ward accepted with cheerful readiness whatever office was assigned to him; he was painstaking and conscientious in complying with its obligations. Richly endowed with erudition and scholarship of the old classical stamp, he was a successful professor and manager of schools; he was always a useful and edifying member of the communities in which he lived, and a man preeminently influenced by religious principles and supernatural motives.

Born in 1813, he was at the time of his death the Nestor of the Province, having spent sixty-three years in the Society; his life-span of eighty-three years left only three more aged brethren surviving; he was the last of the novices who had been trained under Father Grivel at Whitemarsh, the last of those who were in the refectory of Georgetown College, when the old Mission of Maryland was raised to the grade of a Vice-Province; he had been a student of the Washington Seminary in days, that seem almost prehistoric in relation to its successor, Gonzaga College; he was connected actively with the origin and early administration of Loyola College, Baltimore, and with the attempt to build up the first St. Joseph's College in Philadelphia; he saw the changes, and had a share in the development of Georgetown College, during nearly all the years from 1834, when he was appointed to teach the higher mathematics, then for the first time included in the curriculum of studies, until his death there in 1895, when he was

engaged in writing a Latin play to be acted by the students. These circumstances suggest that some data little known, or well nigh forgotten, relating to the history of these houses, should be appropriately interwoven with this "Sketch."

James A. Ward was born in Philadelphia, Sept. 1, 1813. Very little is known of his boyhood, as he was reticent on all personal matters, and the only information gleaned from his relatives is that at an early age, he came to Washington, and was received into the family of his uncle, William Ward, who was a merchant living near the lower end of Pennsylvania Ave., around which neighborhood, below the Capitol, were clustered the business houses and homes of the nascent metropolis. It is reported, that his father, through admiration of Napoleon—who was then at the zenith of power and fame—imposed the name which to him represented hostility to England, upon the boy, in addition to the baptismal name of James: but he did not share his father's sentiments towards the Emperor or Albion, and quietly dropped the misnomer, being Napoleonic only in stature. Though a native of Philadelphia, yet his boyhood and early education, together with the surroundings of the National Capital "in the earlier and purer days of the republic," when Washington was strictly a southern city, imbued him with the spirit of the place, and in after life, he was in sentiment and sympathies a pronounced southerner. On the occasion of his first priestly ministrations in Philadelphia, he was amazed to receive an offering after the baptism of a child, and heard with wonder from Fr. Barbelin, that this was the custom at St. Joseph's. In these days of rapid transit and frequent transmigration from one end of the province to the other, it seems strange to hear that he was well advanced in years at the time of his first trip to a place further north than Philadelphia.

Washington was recovering from the British visitation of 1814, and the possibilities of its "magnificent distances" were as yet only the theme for jibe and sneer on the part of foreigners who condescended to visit it. One writer says: "Till lately the city was thickly wooded, and the American Numa might woo his Egeria in a hundred groves." He goes on to describe the shooting within the metropolitan limits, his getting lost a short distance from the hotel, and the fear of meeting some carnivorous Indian, with a tomahawk, riding on a mammoth, etc. The population was about sixteen or twenty thousand. They were eminently respectable, and many of the Catholic families were prominent in the community, holding positions of trust and

honor. They held old-fashioned opinions about the moral requirements and classical character of education, and in due time Mr. Ward entered his nephew at the "Washington Seminary," the nursery in letters for so many of the older generation of Washingtonians.

This ancient institution of learning deserves more than a passing notice. The "Seminary" was designed by Father Grassi as a novitiate, but it was never occupied for that purpose. It must have been completed whilst he was Superior of the Mission, and before his departure from America, for he mentions it in a description of the United States, printed at Milan, in 1819 (WOODSTOCK LETTERS, Vol. xi. p. 234). Speaking of St. Patrick's Church in Washington, he says; "close to which the Jesuits have put up a house destined for the education of youth." The date of erection must have been 1818. It was situated on the northerly side of F Street, between 9th and 10th, N. W. This site was chosen because it would be sufficiently central in after years of the city's growth, but principally because of "an arrangement made by the Most Rev. Leonard Neale, Archbishop of Baltimore, with the Superior of the Society of Jesus, regulating the missions of the said Society within his diocese." "By this instrument, which confirms the Society in possession of its former missions in Maryland," it is added: "likewise the missions and congregations of Georgetown and Alexandria, District of Columbia, St. Patrick's Church in Washington City, with Queen's Chapel and Rockcreek congregation are assigned and given to be permanently in the spiritual care of the religious of the Society of Jesus, according to their Institute.

"In confirmation of this mutual agreement, which is intended to have the force of an instrument regulating in future, this writing is signed by both parties.

Georgetown, Dist. of Ca., April the third, A. D. 1816.

✠ Leon'd, Abp. of Balto.,

John Grassi, Sup. of the Rel. of S. J. in N. America."

As there were only nineteen priests of the Society at the date of the Archbishop's arrangement, a number totally inadequate to supply the wants of so many congregations, it was provided; "in case that it should not be in the power of the Superior of the Society of Jesus in this country to send any of his religious, and he could procure other priests duly qualified, it will be lawful for him to send them on the said missions with the approbation of the Most Rev. Archbishop." It was in accordance with this provision, that for many years, secular clergymen were employed in various

missions of the Society in Maryland. The Rev. William Matthews was pastor of St. Patrick's, and there was always a close connection between the seminary and the church, the priests of the college helping in the church, but Mr. Matthews remained in charge until his death in 1854, and circumstances had so changed in the city, that St. Patrick's passed into other hands.

Father Charles Neale, in a letter to Father Gen. Fortis says: "The erection of the new house in Washington cost $12,000, independently of the furniture." He describes it as "a large and commodious building, with the land attached, together with an entire square consisting of fourteen unimproved lots in another part of the same city." Father Peter Kenney, at the time of his first Visitation, finding that the conditions prevailing at Georgetown interfered with the proper training and studies of the scholastics, informs Father General that "he had transferred the students of philosophy and theology to the new house, which had been left unfinished and unoccupied for three years." Heretofore, the offices of superior of the whole Mission and Rector of Georgetown College had been joined in one person. Father Visitor had judged it better to separate them, and accordingly, in 1820, Father Anthony Kohlmann, Superior of the Mission, was transferred with nine theologians to the Seminary, being constituted its first rector, and professor of Dogmatic Theology, whilst his Socius, Father Maximilian Rantzau, was professor of Moral. Father Kohlmann, writing in 1822 to Rev. Father General concerning the controversy over Archbishop Marechal's claim to the Whitemarsh property, says: "Under the stress of dire necessity, this Washington Seminary opened classes for externs, and, even in opposition with the essentials of the Institute, accepted tuition money from the day-scholars for the necessary support of the scholastics." The college began with the three classes of grammar, but the next year, 1823, such progress had been made, that nine of the ten theological students were employed in teaching. In 1824, it ceased to be a house of studies for Ours; the theologians were at Florissant and Rome, and Father Kohlmann sailed from New York for Havre, June 1. His merits were recognized by the appointment to the chair of theology at the Roman College. It was at the seminary that he wrote a work, "Unitarianism Refuted Philosophically and Theologically," which displayed solid erudition, and, as Father McElroy was wont to observe in speaking of the author; "Its treatment of the subject was so complete and masterly, that for years the work used to be read in the refectory of

St. Mary's Seminary, Baltimore." These words were pronounced with reverential awe; it was the acme of praise, and undoubtedly it expressed contemporary Catholic opinion. The work appeared in serial pamphlet form, and the numbers were subsequently bound together. Father Kohlmann was prompted to write by the efforts of Jared Sparks, compiler of "American Biography," to plant the Unitarian error in Baltimore. The publication of this learned treatise excited considerable controversy, and provoked rejoinders, dull and misty, long since forgotten, and marked *rare* at book sales.

With the departure of Father Kohlmann, and the sending of the scholastics to Rome, the seminary henceforth, until its suppression, became a Collegium Inchoatum, with the classes up to rhetoric, and the full complement of teachers. Father Adam Marshall was rector for a short time, but he was compelled to make a voyage to Europe by reason of health, as he announces in a letter (Nov. 29, 1824) to the Agent of the Corporation of the Clergy of Maryland, protesting against any action which would infringe upon his rights as trustee. He died at sea, on board of the United States ship of war, "North Carolina." Father Van de Velde, writing to Father McElroy from Georgetown College, Dec. 3, 1825, announces his death. "According to the official letter of Commodore Rogers, dated from Gibraltar Bay, 22 Oct., Father Marshall died in the traject from Napoli di Romana to Gibraltar, probably about the middle of June. The Commodore states that 'his exemplary deportment had given him the esteem of all who knew him.'"

Father Jeremiah Keily, who had been in charge of the schools as prefect, succeeded as superior. Under his administration the college became renowned and flourished apace. The best families, Protestant as well as Catholic, sent their boys for instruction. Thirty years ago, one would frequently meet elderly gentlemen who were enthusiastic over the old school and their professors. One of the best known for his learning was Father William Grace. The writer remembers the enthusiasm of one who had fought for the "Lost Cause." On a visit to the old place, whilst recalling the past, he delivered this sentiment: "Next to Stonewall Jackson, Father Grace was the best man I ever knew: there was only this difference between them, that Father Grace was a Christian that could pray, but Stonewall Jackson was a Christian, that could pray, and fight too." The programme of the Exhibition for 1826 shows a list of twenty pieces, dialogues, original compositions and choice extracts for declamation, and among the speakers were several, who

afterwards became prominent professional men, as James M. Carlisle, Frederick May, etc. But, although everything seemed to be going on prosperously, yet the college was closed the next year. Various traditional reports used to be in circulation as to the cause which brought about this deplorable result. It was said that the success of the seminary was a menace to the prosperity of Georgetown College, which certainly had been languishing for years; but, Georgetown depended upon students from a distance, and was not solicitous to receive day-scholars, who would swell the number on her register, but would not help the treasury. There were probably two reasons; one was that which had brought about, a few years before, the abandonment of the thriving "Literary Institute" in New York,—the want of men; the other reason,—and it is the principal one,—is assigned in the catalogue for 1829, "Seminarium Washingtonianum ob defectum debitæ Institutoque Societatis conformis sustentationis anno 1827, 25 Sept., dissolutum est, licet prospero aliunde successu uti videretur. Ædificium pertinens ad Societatem nunc alocatur." This was the real reason; it was only in 1833, on the petition of Bishop Rosati of St. Louis, that we were permitted to receive stipends for instruction in day-schools, and the regulation of Father Roothaan, *De Minervali*, prescribed for "Renovation" reading, assigns the motive for the concession. It is true, that self-respecting people would not then accept free education for their children, and they were averse to sending them to public schools. Opinion has changed in that respect. In the halcyon days of the old seminary, the attractions of the public school system, fine buildings, magnificent appointments, and competent instructors, were unknown; prosperity and renown came to it partly from lack of active and organized and endowed competition.

Father Keily was not disposed to acquiesce in the decision of superiors, and submit to the suppression of the seminary, which he had conducted with such success. He was dismissed from the Society, Sept. 28, 1827; he resolved to keep on with the school, thinking that his experience and personal influence would secure a continuation of the patronage which it had hitherto enjoyed. Father William Francis Clarke, who was then one of the younger scholars, described how the quondam superior proceeded, in order to carry out his plan of transfer. Mr. Keily simply notified the students that classes would be resumed as usual after vacation, but that they should present themselves at the "Old Capitol." The parents were not aware that his relations with the Society had been severed, or knew only in a

vague way what the changed state of affairs signified, and many of the boys followed Father Keily, who had also induced two of the teachers, recently dismissed from the Society, to throw in their lots with him. But the attempt to continue the school under such conditions speedily ended in disaster. The boys fell away, many were transferred to Georgetown, the post-mortem duration of the seminary was brief, and the Old Capitol came into prominence again during the war, when it was used as a prison.

Mr. Keily was for a time attached to St. Mary's Church, Philadelphia, under Bishop Kenrick. He afterwards drifted to Louisiana, where, according to Father McElroy, he died miserably. James Curley, who had been instructor in mathematics in the seminary, was received into the Society, two days after the dismissal of Father Keily; he and James Deery and Thomas Lilly were the only novices since 1821, six years before. Mr. Deery lived to be ordained, but died before saying his first Mass. Father Curley outlived all his contemporaries. Rev. Robert Woodley, of Isle of Wight County, Va., who had been attached to the teaching staff of the school, entered the Society in 1831, and was distinguished for zeal, during the epidemic of yellow fever at Norfolk, in 1854. Brother Strahan, who followed Father Keily, remained in Washington, as a schoolmaster; Mr. Schneller, a scholastic, was subsequently a priest in the diocese of New York. Fathers Grace and Hardey did not persevere in the Society.

The seminary building disappeared in 1881, the march of improvement in that section of the city demanding the site of the old landmark for business purposes. After the break-up in 1827, it had still remained the property of the Society. William Greer, in 1836, rented it from Father McSherry, at $300 a year. The Sisters of Charity occupied it for a time, and remodelled the interior to suit their domestic requirements; among other things, they divided the upper floor back, in which the scholastics were subsequently domiciled, into rooms so contracted that, as a breezy missionary from the counties said, "a man couldn't kick in them, and one had to go into the passage to put on his breeches." Father Donellan lived in the front portion, at another period, and Dr. Philip Smith, an old-time pedagogue, taught a private school in the rear. In 1848, the seminary was restored to its proper use, and Father John Blox became the first president of the revived institution, which was chartered as "Gonzaga College," under Father Stonestreet, in 1858. During this second period, the seminary was very prosperous. It opened with a rush, as the famous private school

of Arnold sent its boys *en masse* to fill the class-rooms. It reached its highest prosperity, towards the end of the war, when more than three hundred names were borne on the register, and almost half of these were Protestants. It had been in some sense a preparatory school for Georgetown, and the boys having finished first grammar and poetry went to the sister college, but an effort was made at this date to have the complete course, and for a few years there was a class of philosophy. But, with the opening of Woodstock, the scholastics were withdrawn, and the transfer of the college to its present location was unfortunate.

Father Ward, after the failure of the Old Capitol school, was engaged for a short time as a clerk in the employ of his uncle; but, following the example of many other students of the old seminary, he entered Georgetown College, as a day-scholar, in 1829. He was well advanced in English branches, but deficient in Latin. The teachers, however, were able men, as Fathers McSherry, George Fenwick, Ryder, and Young, who had lately finished their studies in Italy, were on the staff, and young Ward was bright and industrious, and he made such rapid progress, that he completed the course of rhetoric, and was received into the Society, August 6, 1832.

He was received into the Society by Father Peter Kenney, who, for the second time, was holding the office of Superior and Visitor in America. The generous calendar of the period prolonged the session of the college until the last week in July, and this well-rounded year of study was fittingly closed in that year, 1832, by an "Exhibition," which lasted from a quarter after nine until four o'clock in the afternoon. Within a week after the close of schools, James Ward with George Fenwick entered the novitiate at Whitemarsh. The master of novices was Father Fidelis Grivel, who had come to this country with Father Visitor, Oct. 30, 1830. James Gibbons was the only novice of the preceding year to remain with the new arrivals, but the number was increased by the coming of John Baptist Emig, on the 24th of September, who, in his eagerness for admission, performed the feat of walking from Conewago to Georgetown at one stretch, and as he solemnly averred, in one day. On the 5th of November, the little band was augmented by the accession of five others from Holland, three of whom were priests. The novitiate has been permanently in Frederick, since 1834. Some account of the earlier provision made for the training of the novices may not be out of place in this connection, as Father Ward was the last survivor of those whose religious life began at Whitemarsh, if we except Rev.

Peter Havermans of Troy, N. Y., now (1896) a nonagenarian, who entered as a priest in 1830, and left the Society, more than half a century ago.

There was no novitiate in Maryland before the Suppression. A writer in the WOODSTOCK LETTERS (Vol. xiii., p. 72) says: "There is a tradition in our province that Newtown was for some time used as a novitiate. This tradition is supported by the fact that there is in our library a great number of books marked *Domus Novit., S. J., in Prov. Marylandiæ.* Newtown Manor was a novitiate, probably, about the middle of the last century." The tradition is imaginary, and limited to the writer. The "support" totters, if for *Novit.* we substitute *Nov.*, a barbarous Latin equivalent for Newtown, or, as is more probable, if the books were "borrowed" from St. Inigo's or some other house, whilst the novices were a peripatetic or temporarily defunct entity. Besides, *Prov. Marylandiæ, S. J.*, would be a ridiculous term in the middle of the last century. From 1634 until 1773, the records show the presence of only one scholastic. This was Thomas Hothersall, against whose name, we find, in 1688, *doc. lit. hum;* in 1685, *stud. theol., doc. rud.*, and afterwards, he is simply styled, *Mag.*, until his record closes, 1698, *Obiit Thomas Hothersall, æt. 57.* He was an Englishman, of Lancashire, and was brought over to teach, probably because of the hopes that were entertained of establishing a school in New York, under the protection of the Catholic Governor Dongan. The school was begun, when James II., ascended the throne, but it quickly disappeared, when the Revolution of 1688 made William of Orange King of England, and brought about an upheaval of Protestant fanaticism under Leisler in New York. Hothersall, no doubt, taught grammar in the preparatory school, which was quietly conducted for a brief time, at Newtown, St. Mary's Co., Maryland. A novitiate was out of question, in the circumstances of the colony. Experienced missionary priests were needed, but Catholic education was stringently forbidden, and as in England, so also in Maryland, Catholic youth were forced to go abroad for instruction in letters. Naturally, St. Omers was the college that they preferred, and the Americans, who became members of the Society, entered the novitiate at Watten, and followed the same course of studies and occupations as other subjects of the English Province. The number of Maryland boys who crossed the seas for higher studies was not large; for, although many of the Catholic families in Lord Baltimore's colony were of gentle birth and ample means, yet, there was little encouragement, and no great

necessity for a liberal education in an agricultural community; and even if they returned with the requisite intellectual and professional equipments, their faith was a bar to all positions of honor and emolument. Dulany, the attorney-general, just before the American Revolution, worsted in the controversy concerning the Stamp Act, could taunt his adversary, Charles Carroll, "The First Citizen," that he was so shut off from all participation in public affairs as not even to have the right to vote. Besides, the expense, and trouble, and long expatriation were serious obstacles. A young boy leaving home to enter college, could not expect to return until his studies were completed, after an absence prolonged to ten and fifteen years or more. As instances, John Carroll, Charles Carroll and Robert Brent left America in 1747, and after six years spent at St. Omers, John Carroll entered the Society and remained in Europe until after the Suppression; Charles Carroll returned to America in 1765. Leonard Neale was abroad from 1758 until 1783.

The following list contains the names of all the Anglo-Americans, so far as the records clearly show, who joined the old Society. Vocations were not numerous in the earlier years of the colonial period, as was natural, but there was a fair percentage of Marylanders in the English Province at the time of the Suppression, and many of them, when the separation from the mother country threatened, returned to labor on the American Mission:—

Boarman, John
Boarman, Sylvester
Boone, John
Boone, Joseph
Boucher, Richard
Boucher, William
Brooke, Leonard
Brooke, Matthew
Brooke, Robert
Carroll, John
Digges, Francis
Digges, John, Sen.
Digges, John, Jun.
Digges, Thomas
Doyne, Joseph
Jenkins, Austin
Knatchbull, Robert
Livers, Arnold
Matthews, Ignatius
Mattingly, John
Neale, Benedict, Sen.
Neale, Benedict, Jun.
Neale, Charles
Neale, Henry
Neale, Leonard
Neale, William
Pile, Henry
Royall, John
Sewall, Charles
Sewall, Nicholas
Thompson, Charles.

We can safely dismiss the myth that a novitiate of the Society existed in Maryland in colonial times. The first home of the novices was Georgetown College. The history

of the Suppression and Restoration of the Society in Maryland is given in an earlier number of the WOODSTOCK LETTERS (Vol. x. p. 89). The beginnings of the novitiate are authentically handed down to us by Father John McElroy, one of the original band of novices. We transcribe the account from his "Reminiscences," written by command of superiors, when old age and failing sight obliged him to abandon active occupations:—

"The Most Reverend Archbishop Carroll obtained a Rescript from Pius VII., granting permission to the Jesuits to open a novitiate in Maryland. It was concluded to open it at Georgetown, Rev. Father Charles Neale being then superior and living at the Carmelite Convent, Charles Co.

"The Rev. Father Francis Neale was appointed master of novices, although he had not made a noviceship himself. The names of the first novices were, Enoch Fenwick, Ben. Fenwick, James Spink, Leonard Edelin, Charles Boland, James Ord and William Queen, scholastics: Patrick McLaughlin and John McElroy, lay brothers.

"On the 10th of October, 1806, the above named assembled in the house opposite Trinity Church, and commenced the thirty days' retreat. A set of manuscript meditations for thirty days had reached the college by some father from Russia; they were in Latin. Mag., E. Fenwick translated them into English, and three of these were read daily, and a consideration, spiritual reading, and examens filled up the rest of the hours. In one of the rooms was a chapel, where all heard Mass daily; slept in the same house during the retreat. During the exercises, Fathers Anthony Kohlmann and Peter Epinette, the former a German, the latter French, arrived from Russia, where they had entered the novitiate at Dunaburg, but were sent to Georgetown to teach theology, by Rev. Father Gen. Brzozowski. Father Kohlmann, very soon after his arrival, was appointed socius to the master of novices; he introduced the customs, penances, etc., usual in the Society to the novices, gave frequent exhortations with great fervor and unction.

"13th Nov., the thirty days' retreat ended, Archbishop Carroll was invited to the solemnity: Father Charles Neale was also present, and made his solemn profession to the Archbishop. Father Malevé, a native of Belgium, had been a Franciscan, entered in Russia, was sent to America, addressed the novices in Latin: his enunciation being rapid and rather excited, the Archbishop, being near me in the sacristy, asked: 'What language does he speak?'

"After high Mass, all went to the college, where the novices took possession of the second storey of the old college;

this was the first novitiate in North America, commenced with the approbation of Pius VII., with the sanction of the only Bishop in the United States, and also made remarkable by the first solemn profession ever made by a Jesuit in the United States. Of the above named novices, two left the Society, after having taken their simple vows, Messrs Queen and Ord; both are yet living; the latter has a son, a general in the present war (1863). The writer of these lines is the only survivor of the other eight, who remained in the Society.

"It was not until 1815, that our habit was worn by *any* of Ours. James Neill, a scholastic, was the first to wear it; by little and little, the fathers, scholastics and novices were all clothed with that sacred livery."

The novices remained for about four years at Georgetown, occupying the second story of the old South Building. Father Francis Neale, the master of novices, and his brother, Bishop Leonard Neale, were in the two rooms opposite the domestic chapel. The contracted quarters, the all-pervading presence of the boys, the seculars who shared in the administration of affairs, the uncertain means of support, and many other causes, made the place very inconvenient for the life and practices of the novitiate. A change of habitation was seen to be necessary, and those who were interested in the welfare and growth of the renascent Society made earnest efforts to solve a problem that was surrounded with many pecuniary and administrative difficulties. Father Francis Neale, besides being master of novices, was president of the college, procurator of the mission, rector of Trinity Church, and *excurrens ad Alexandriam.* Father Kenny, commenting on this state of affairs, remarks that the novice master of novices, an active and strenuous man, cheerfully undertook the fulfilment of these multiform duties, but that the offices were incompatible, and that anyone who knows the careful instruction and cultivation which the Society bestows upon the novices, could see that it was impossible to carry out such a plan, when the one to execute it was overwhelmed with other work, and frequently was called away for weeks on matters of business. Archbishop Carroll, writing to his friend Father Charles Plowden, at Stonyhurst, deplores the lack of facilities for proper formation, and points out the distractions and vexatious surroundings which interfered with the quiet retirement that befits the life of a novice.

A change of place was needed, and it was resolved to bring it about; but the means of support were wanting, and the financial aspect of the question caused the most serious

trouble. The whole mission should in justice contribute, but practically, the novices being once billeted on a house, it was left to struggle alone beneath the burden of expenses. There was no *Arca Seminarii*, no collections from the churches; all revenue was derived from the farms, and this was very uncertain, and sometimes amounted to nothing. The farms were in charge of the local pastors, and when provision had been made for their own wants, and for the black families attached to the estates, they were satisfied. Father McElroy mentions, that one year the whole contribution for the support of the students of the province at Georgetown College, received from all the farms, was one schooner load of wheat, worth a few dollars. The deficit had to be made up by the college, and the current bills had to be paid in cash, as the credit of the college had fallen so low, that tradesmen in the town would not trust the procurator; he was once refused credit for a pound of lard!

The corporation of the clergy endeavored to provide a home and adequate support for the novices, and the minutes of its proceedings, together with Father McElroy's diary, show the vicissitudes of the novitiate.

It was resolved by vote of the Corporation, in the meeting of Sept. 22, 1811: "That the novices be removed to St. Inigo's, till the house at Whitemarsh be ready to receive them."

The stay at St. Inigo's was short, as this minute of the meeting held May 17, 1813, shows: "The novices removed from St. Inigo's, on account of the war's inconvenience, to Frederick Town Presbytery."

Father McElroy's diary throws light upon this migration, April 28, 1813: "This day, Rev. Fathers Beschter and Rantzau and the novices arrived from St. Inigo's in Capt. Coad's vessel, all in good health. Paid him $50 for bringing them."

May 30, 1813: "This day, Father Beschter left here for Fred. Town, accompanied by Mr. Alex. Divoff, who is to commence his noviceship there."

May 31, 1813: "Five novices, viz., Downing, Kelly, Newton, Quinn and Marshall, left the college this morning, accompanied by Br. Mullen, for Frederick Town, where they are to remain until the house at the Whitemarsh be ready."

The Corporation Reports for Oct. 26, 1813, contain this resolution: "The House for Novices at Whitemarsh to be finished immediately, Fredericktown Presbytery being too small for the increasing number of postulants."

Father McElroy's diary, Nov. 17, 1813, notes: "On this day, James Neill, Peter Walsh and John Gregory departed from the college to Frederick Town, to commence their novitiate. There are at present 12 novices, viz.: 1 priest, 8 scholastics and 3 lay brothers."

The want of room at Frederick, and the want of funds to build at Whitemarsh, brought the novices back to Georgetown. Father John Grassi was infusing life into the Mission, and his successful activity was manifested in the increased attendance at the college, and a great accession of novices. The total number of subjects in the Mission, for 1816, was 57, and nineteen of these had entered as scholastic novices during the preceding twelve months. The necessity of a suitable home for these increasing numbers was becoming year by year more urgent; the Corporation had selected Whitemarsh, and had voted appropriations, but mere resolutions do not provide funds, and Father Grassi attempted to solve the difficulty, by the erection of the Washington Seminary. The means came from the private resources of Rev. William Matthews; the house was destined for a novitiate, but, as we have seen, in the early part of this Sketch, the original intention was never carried out.

In March, 1819, the novices went to Whitemarsh; but trouble was brewing, for Archbishop Marechal claimed the whole property there for the *Mensa Episcopalis*, and having obtained a decision in his favor at Rome, the removal of the novices, which he urged, would be a necessary consequence. The claim, it is true, was successfully resisted, but until its final settlement the existence of the novitiate was threatened; with the loss of Whitemarsh, all visible means of permanent support would be withdrawn, and prudence would dictate that no new candidates should be received. The controversy threatened the extinction of the novitiate, and resulted in its being closed for a time. In this lamentable crisis, the Belgian novices, together with their instructors, Fathers Van Quickenborne and Timmermanns, migrated in 1823, to the West, and laid the foundations of the Missouri Province at Florissant. Father Kenny in a letter to Father McElroy, from Liverpool Sept. 4, 1823, says: "I have strong hopes that God will do much with the little band gone to Florissant, but I cannot see the policy of the movement on the part of your superiors—it destroys what even the trustees had established, and leaves the Marsh more open to the attacks of the Archbishop."

With the departure of the Belgians, Whitemarsh ceased to be a novitiate; and no American novices were received during the next four years. In 1827, three novices, Thomas

Lilly, James Curley and James Deery were at Georgetown College, where Father Dzierozynski, Superior of the Mission, acted also as master of novices, until Father Kenny, during his second term as Visitor, again transferred the house of probation to its former seat at Whitemarsh. Father McElroy, who had been very active at Frederick, urged the visitor to establish the novitiate in that flourishing town, but his answer was: "I fear the plan not feasible, whilst there is no certain income sufficient for their support." He again writes (Dec. 10, 1830) that he had consulted Father Mudd, procurator of the mission, then managing Whitemarsh with good results, about opening a novitiate there; and, 'although he was not very desirous,' the transfer was made in 1831. Father Grivel was the master of novices, and his interesting letters from Whitemarsh were printed in the WOODSTOCK LETTERS (Vol. x., p. 244). But he saw clearly that so retired a place was not suited for the purposes of a novitiate, and Father McElroy had almost persuaded Father Kenny, before his departure, to select Frederick, and, when the first provincial, Father McSherry, paid a visit to the town, with that intention, and the necessary arrangements had been completed, Father McElroy notes in his diary: "It is probable that the novitiate has now found a permanent resting place. The city very quiet and healthy,—markets at hand,—physician,—in a moment's walk in the country,—a very spacious garden,—these seem to be all that can be desired for such a community."

Father Ward, as was observed before, was the last survivor of the Whitemarsh novices. He remained under the direction of Father Grivel for 13 months, as the exigencies of Georgetown required his return to the college as teacher in 1833. He used to give a gleeful description of his trip and of his reception by the boys, his companions and fellow-students of one year before. The railroad did not exist, and so, accompanied by Father Grivel, he made the journey on horseback. The boys got wind of his coming, and they met him at the gate with boisterous demonstrations, evoked by the grotesque figure of the little man on a tall white horse, and dressed out in a high hat, while the long-tailed coat donned for the occasion was originally cut for a man of six feet. His pupils, who had been his playmates, found great difficulty in calling him *Mister* Ward; the nearest they could come to it was *M—M—M*—Ward.

He remained uninterruptedly at Georgetown during the whole period of his life as a scholastic, whether as teacher of various classes, or as student of philosophy and theol-

ogy, and was ordained priest there, by Bishop Eccleston, July 4, 1843.

The college was a trying place during those years, and the prefects especially led a hard life. The boys were refractory and prone to what they called "Rebellion," or a general and concerted defiance of authority. The prevalent spirit and behavior of the students, and the difficulty of dealing with them, may be understood from these remarks of Father Stonestreet, himself a student at the time. Writing in 1854, of the improved condition of manners and morals in the college, he says: "Twenty years ago, the maternal education in our country was, with rare exceptions, almost entirely neglected. Little bears and fierce young tigers were sent down from the North and up from the South to our college. They came under the appellation of juvenile students. The seniors were still worse. No idea of self-restraint seemed ever to have come into their minds. They had run wild to their college term among the slaves upon their fathers' farms. They were but a little more polished than their serfs, and a deal more ungovernable, and immensely imperious. These worthies were to be formed to college discipline, and to Attic taste in literature and the arts. In the meantime, woe to their prefects and teachers! For the benign effect of our female academies had not yet been generally felt."

Where physical force was appealed to, in order to enforce discipline, a small man was placed at a disadvantage. Tradition has handed down many stories which illustrate the active hostility or armed neutrality existing between the college authorities and their contumacious subjects. The present age can scarcely believe what had to be endured by the generation that has lately passed away. Mr. Charles C. Lancaster, a gentleman of the old Maryland type, with so many endearing qualities, with a character to which meanness was most foreign, was in danger of his life from the 'bears' and 'tigers' depicted by Father Stonestreet. In the fulfilment of duty, he had reported a youth who had been too bibulous during a general visit to town. The expulsion of this young man, who was a popular leader and favorite, led to a combination, shared in by the large boys and the small, to wreak vengeance upon the obnoxious prefect, and at a concerted signal to attack him in the study hall, with the purpose of disabling or killing him. The nefarious project was discovered in time to be thwarted by remarkable generalship. Wm. Francis Clarke was a dignified and scholarly man, a graduate of the college, dominant

and severe in character, yet his confidence in moral suasion was so limited, that he performed yard duty with a stout iron poker under his habit to defend himself, being of weak physique, against the assaults of his burly and pugnacious charges. Charles H. Stonestreet was a plucky little man, and his class-room was the scene of frequent personal encounters with unruly disciples: one day he had, after long and dubious conflict, succeeded in ejecting an offender, but he emerged from the fray with tattered habit and blackened eye. Tired of such unseemly strife, he called upon the rector to protest that he had not entered the Society to become a prizefighter. The ethics of the times may be guaged by the terms of injured surprise with which his complaint was dismissed: "Why, man, you had a fight, you got the better of him—what more do you want?"

Delicta majorum immeritus lues. An evil opinion of Georgetown boys and morals and discipline continued to exist long after every foundation for it had disappeared. It is dangerous to mention adverse facts, for obtuseness or malevolence will confound the past and present. We are speaking of sixty years ago — and that generation is dead. The Georgetown student of to-day is no worse than his contemporaries; he may, after the manner of all college youth, do a wrong act, but, in general, he will not be guilty of a mean one; or, if he do, he will be ostracised. He will rebel, if convict discipline is applied to him; and as he is not a hypocrite or sneak, he will not try to pose in a goody-goody attitude.

Mr. Ward escaped the miseries of the prefect's life, as he taught the higher branches in the mathematical and classical courses, even in his earliest years as professor. He was devoted to his work. He corresponded with Father Grivel in Latin verse, even rising to Alcaic descriptions of current events, and he retained a fondness and facility for Latin metrical composition throughout his life. It was his custom, in after years, whenever he proposed a theme to his scholars, to devote a fair amount of time in the evening to its treatment, and having covered a slate with verse, he read it to his class, and so little did he think of his work, that he expunged it without caring to make a copy. Very few literary 'Remains' are found amongst his papers. He was so interested in his work of teaching mathematics, that the figures would dance before his eyes while partaking of the meagre breakfast of those days, or he would describe the curves and angles, in a fit of abstraction, upon the desert waste of board. Breakfast was a simple affair in both

the students' and community refectory; dry bread, and what was called coffee; hash three times a week; fresh meat on feast days; butter on Fridays; fruit never —bananas were not yet imported. This indulgence in studious speculation at the matutinal repast was common at Georgetown, for few paid any attention to the reader, but learnt memory lines whilst bolting their rations. The students had reading then at all their meals; it was only by order of the Visitor that the reading of the martyrology was discontinued at their dinner. The Latin text furnished opportunities for picturesque and vigorous translation, as the conventional equivalent of *fustibus caesus* was "they whacked him with shillelahs," etc. It was Father Kenny also, who prescribed the wearing of the biretta; plug hats had been the rule. *Mister* was more common than *Father*, in addressing priests, except where reputation as a preacher evoked the sounding title of *Doctor*. Preaching was then regarded as an extraordinary accomplishment, and it was a gift conceded to few. They read their sermons; some never addressed a congregation in their whole life: others, fluent conversationalists, too, and acknowledged to be men of parts, were utterly helpless, unless with the full text of their discourse written out before them. When Father Ryder returned from Rome and began his distinguished career as pulpit orator, it was incredible to gentlemen of the old school, that any one should *preach* as he did; they could not understand that a man of ability and erudition, with confidence in his own powers, should think out his subject, and be able to express himself with force and elegance. This seemed impossible to them, even though the churches were small, and the congregations by no means critical. Hence, they said, that Father Ryder wrote out his famous controversial sermons, which took an hour and a half or two hours in the delivery, and stayed up at night to commit them to memory. The truth was, that his method consisted in writing out carefully the exordium and peroration, and having prepared and marshalled his points and proofs, he could trust to the occasion for fitting language. Father Stonestreet heard for the first time a sermon *preached* by Father McElroy, when he was well advanced in his college course; he had at home and at school often listened to instructions, but they were always *read* from manuscript, or, as sometimes happened, from a printed book. This cold method was borrowed from their Protestant neighbors, and was also partly due to the restrictions of the Penal days. But the young men, who had witnessed Italian fire in

preaching, and especially perfervid Irishmen, were not to be "cribbed, cabined and confined" by methods and restrictions of English and Protestant origin.

Father Ward, early in life was troubled with an affection of the throat, which for a time resulted in the loss of voice, and afterwards produced a chronic huskiness and difficulty of utterance, which precluded preaching. His exhortations and familiar instructions were well prepared, and marked by sound sense and the spirit of piety and unction; but there was an absence of feeling, and whatever he might have been, the persistence of vocal impediment resulted in this, that he was no orator. He was a painstaking and methodical teacher. The Reminiscences of 'Old Boys' do not often make mention of him, they deal rather with the oddities of Father Grace, and with the *bonhommie* of Father George Fenwick. Both of them, but in different ways, could extract an immense amount of work from their scholars, they overflowed with classic lore; they and those formed by them were mighty in the capping of Latin lines, in imitation of Cicero and Virgil, in admiration of Burke and Addison and Pope, in reverence for the authority of Walker. Mr. Ward, no doubt, as became a young scholastic, strove to emulate such masters, and garnered in much antiquated scholarship, during the years that preceded his entrance upon the study of philosophy. Father Gabaria was his professor, and in this he was more fortunate than others, whose course of philosophy ran over a rocky road. The system pursued by these searchers after truth was this: the prefects assembled, one of them read from a manuscript copy of a work brought from Russia, still reverently preserved in *cub. prof. phil.*, whilst the others took such notes as they could, and then adjourned for twenty-four hours, to digest and assimilate this crude mental pabulum, whilst performing twelve or fifteen hours of duty. Thus, for two years, they skirted the hill of science. The advent of Father Gabaria changed all this: his 'dictates' are preserved at Georgetown, neatly written out by Father John Early.

In connection with the coming of Father Gabaria, and his taking charge of the class of philosophy, it may not be uninteresting to narrate and explain away a curious tradition of St. Hyacinthe's College. The name and fame of Georgetown had gone abroad, and two Canadians, named Desaulniers, one of them in deacon's orders, were attracted by its reputation, and came down to study physics and philosophy. They entered class with the scholastics, and received the degree of master of arts. One of these gentlemen was for

years the central figure of St. Hyacinthe, a college deservedly esteemed in Canada, the nursing-mother of many learned and zealous members of the Society. So high was the opinion entertained of Mr. Desaulniers, that the report was current among the professors and students of the College of St. Hyacinthe, that when as a student, he had begun the study of philosophy at Georgetown, the Jesuits, impressed by his ability, were obliged to change the professor, and substitute a man of parts proportioned to so brilliant a scholar. Probably this tradition still lingers in the memories of those who were at St. Hyacinthe, thirty or forty years ago. The truth of the matter is this explanation obtained from Mr. Lancaster, and Fathers Ward and Clarke, when the above-mentioned tradition was brought to their notice. Father Gabaria, engaged to teach philosophy, had taken passage for America in a sailing vessel. They never understood in Europe that our schools begin early in September; so they were late in starting. Added to this, he had a slow passage, and was delayed for several weeks even beyond the time at which he was expected. Meantime, classes had to begin. Father Kroes, a young Dutch priest, who at least had some fluency in speaking Latin, was put in as a stop-gap for philosophy, and when Father Gabaria arrived, he took the position originally intended for him. This was the reason for the change of professors.

(*To be continued.*)

THE SOCIETY'S LOYALTY TO THE HIERARCHY.

As a matter of history, it is somewhat remarkable that the establishment of the hierarchy, in what is now the United States of America, was so long delayed. The responsibility of this delay has often been put upon the Society of Jesus. Nevertheless if we consider the facts as they are, it is evident that the blame, if there be any, does not rest there, but is to be ascribed to circumstances over which the fathers of the Society did not and could not have control. The delay, moreover, far from being a calamity, actually preserved the infant church of the colonies from destruction; and when at last it was possible to have a bishop residing here, the Jesuit fathers by their action at that time liberated the Church in this country from a most odious servitude, which would have wrought incalculable mischief for bishops, priests, and people alike.

In the first place, it is a mistake to imagine that episcopal control in this country began with Archbishop Carroll. For omitting the fact that there was a bishop residing for some time in Florida as early as 1595, it must not be lost sight of that all the priests, without exception, who were laboring in the English section of the colonies were subjects of the Vicars Apostolic residing in London, and had been so ever since 1720 in accordance with a Bull of Pope Clement XI. It was for that reason that when Carroll was Superior—that is before he was even Prefect—he emphatically denied in a circular to the priests that the church here was a mission, and complained of it to Rome; and, on the other hand, in a letter sent to him from Rome, Aug. 31, 1785, in answer to his protest, Rev. Mr. Thorpe explains, that the hampering clauses in the Instruction from Propaganda were with great reason remonstrated against and should have been struck out; that they had been left in by an oversight in the secretary's office.

Besides the evidence of this document—which itself is more than sufficient—the claim is peremptory for the following reasons:—

1st, No priest could exercise faculties in the colonies except through the bishop. Dr. Challoner declares in a letter to Propaganda, Aug. 2, 1763, that "the Jesuits held faculties from him."

2d, He was duly apprised of the status of the clergy.

3d, He had his vicar-general here.

4th, The bishop's pastorals, notably those for Lent and Sunday observances, were duly promulgated.

5th, The Sacraments were regularly administered and the registers of marriages and baptisms faithfully kept and reported.

6th, Young men natives of the country,—among whom were Carroll, Fenwick, Neale and others—were being trained for the ministry. They were Jesuits of course, but Challoner writes to the Propaganda that "he had no money to educate secular priests, and even if he had, he declares that the distance would make it difficult for him to find any willing to go." (Archives of Westminster, 1763.)

In a word the hierarchy had been as truly established here for much more than fifty years before Baltimore became a separate vicariate, as it was in Philadelphia and New York when those cities belonged ecclesiastically to Baltimore, that is before they were erected into separate dioceses. The colonists were English people—not Americans as we are disposed to imagine—governed by an English bishop, who repeatedly recurs to his responsibility for their spiritual welfare. He was merely for the moment, and for most excellent reasons as we shall see, residing in England.

There was but one thing he had to complain of, and that occurs over and over again in Challoner's letters; namely, that so many of his flock—for such he held the colonists to be—were deprived of the Sacrament of Confirmation. Nothing else was objectionable, except, it may be added, that the priests of this part of his Vicariate belonged to an Order he did not fancy. But that trouble was subjective, and was due to the fact, that holy man as he was, he lent too ready an ear to the calumnies of unworthy priests of whom we shall have something to say in a moment. He was good enough to write Aug. 2, 1763, that "the Jesuits very laudably conducted missions in those parts."

With regard to the difficulty about Confirmation several easy solutions might have offered themselves.

In the first place, he might have made a pastoral visitation of his diocese. Intercourse with the mother country was comparatively easy, and Protestant ministers, who had much less at stake, were continually going and coming. At Annapolis alone thousands of people arrived every year. In fact, two entire armies were transported to America after and before that time. For one reason or another he did not come.

A second solution would have been to have some of his

priests empowered to administer the sacrament. That had already been done in California. Why this was persistently refused is hard to explain, except that, because the suppression of the Society was in the air, it was deemed advisable not to give any such power even temporarily to a Jesuit.

Thirdly, he might have appointed some English priest as Vicar Apostolic for the colonies; but in a letter to Dr. Stonor, Feb. 15, 1765, he expressly states, that "*he had no one proper for such a post* who could be spared out of England." We submit that this single phrase of Dr. Challoner is a sufficient answer to the charge that the Jesuits prevented the establishment of a bishop in this country, and we might rest the case there.

But was there not, apart from this inability to appoint a separate bishop for the colonies, an unwillingness on the part of the missionaries to receive one? Decidedly not. There was an unwillingness to have one residing in the colonies just then on account of the dangerous times through which they were passing, but if an entire hierarchy could have been established it would have been only the fulfilment of the object for which they had devoted their lives.

The reasons why they thought it unwise at that particular time to have a resident bishop was, first because of the unbridled fanaticism of the Puritans. It is worthy of note that the attitude of those sectaries on that point was such a subject of dread for the Home Government, that England had never dared, during the whole colonial period, to appoint a single bishop of the Established Church although the fallen condition of the Anglican clergy imperatively demanded it. Petition after petition was sent to England but without avail, and when two ministers — Talbot and Weston—having been secretly consecrated were detected exercising their functions, one was degraded, the other expelled from the colony. The eleventh grievance alleged by the patriots who met at Faneuil Hall, Nov, 20, 1772, was England's attempt to establish an episcopacy in the colonies. Anyone who knows the insensate hatred of everything Catholic which prevailed then, and which at that particular moment was at white heat on account of the Quebec Act in favor of Canadians, will understand that the proposition to establish a Catholic bishop in the colonies would have aroused the Puritans to the wildest frenzy, and might have inaugurated a persecution or brought about expatriation from the colonies. It is hard to see why such a danger was to be invited merely for administering the Sacrament of Confirmation when everything else was admittedly in excellent order.

The second reason which guided them in their action was this: The Catholic Stuarts had just been driven from the throne of England, and unhappily for the colonists, the Court of Rome had espoused the cause of the Pretender. No reasonable man can doubt that the appointment of a Roman Prelate at that time would have been construed into an act of hostility to England, and an attempt to incite the Catholics of the colony to rebellion against the reigning sovereign. Such is Shea's opinion on this matter. Every Catholic was regarded as a Jacobite at heart, and such an attempt on their part would have been proof enough for their enemies. It was especially to be dreaded because of the well known fact, that the person through whom this appointment would have come was no other than the Cardinal of York himself, the Pretenders own brother, residing then at Rome. He wielded immense influence, and had the decision of everything ecclesiastical that concerned England and its colonies in his hands. Queen Anne had been especially kind to Catholics, had protected them from their enemies, had relieved them from many disabilities, and it would have been the height of folly to turn her into a persecutor, and to be dragged into rebellion for a prince whom they despised and detested. (Shea, Vol. 2. p. 55.)

It ought to be borne in mind that it was not here alone that this difficulty existed. The colonists in Quebec were to some extent in worse straits relatively than our people of Maryland and Pennsylvania.

Quebec was a colony founded under the special auspices of the Catholic King of France; it was the pet scheme of the great Richelieu; it was being continually augmented by a fine and exclusively Catholic population; the various religious orders were represented there; private as well as public benefactions were being showered upon it; and yet it took fifty years to provide it with a bishop. Champlain established it in 1608 and only in 1658 was Laval appointed, and the appointment caused such a storm of opposition from the bishop of Rouen that a royal edict had to be issued to protect the incumbent of the new see. Not only did the Bishop of Rouen oppose this nomination, but he sent out a circular to all the bishops of France to assist him in the opposition. He succeeded in enlisting the help of the Parliaments of Paris and Rouen, and made the Bishop of Bayeux withdraw his promise to act as consecrator. Laval was finally consecrated by the Nuncio early in the morning, behind closed doors and in a chapel outside of the jurisdiction of Paris and Rouen, and when he finally reached Quebec the representative of the Bishop of Rouen refused

to obey him. The storm was at last stilled by the influence of the Jesuits. Finally, not until our own times would the English Government recognize his title as Archbishop, as that office supposed suffragans who would have to be salaried—(Kingsford, Hist. Canada). Again, Montreal was founded not long after Quebec, and nevertheless received no bishop at all till our own times. It is a long cry from 1608 to 1836. The present incumbent is only the third bishop there since its settlement. Our colonists on the other hand were made up of poverty-stricken, persecuted, despised outcasts of England, Scotland, Ireland. For although some few of them were rich and influential, they were so disgusted that they were going to leave the country. The main body were nothing but bond servants or worse (see Scharf), and they were presided over by such Catholics as the Lords Baltimore,—the first of whom forbade them even to speak of their faith, and the fourth or fifth was an apostate. It is not to be wondered at that progress in the establishment of the hierarchy was slow and difficult and it surely is no reproach.

It stands to reason that the fathers knew the condition of things better than any one else could, and assuredly better than any one in England; they had travelled over every inch of the territory, when, as Carroll says, no one else would venture in; they had labored and suffered and died for the establishment of the faith, and the blood of their martyrs had given to them a right to speak without incurring the suspicion of unworthy motives. They were not repelling episcopal jurisdiction, but merely expressing their opinion that its fountain head should continue momentarily in London until the times were more propitious. It was not merely the exercise of right, but obedience to imperative duty which prompted their remonstrance.

Challoner admitted that their course was the only safe one. It was "with some show of probability," he writes, Sept. 6, 1763, but he adds, May 31, 1765, that he thought "they were unwilling to have any but one of themselves," and "they wanted to keep the best places for themselves." They had indeed the best places, for in that they were like Father Rasles who had the whole State of Maine for himself, or Jogues the State of New York, or Marquette the whole valley of the Mississippi. There was simply no one else there. Challoner himself writes to Propaganda 1763 that "he had no priests to send." There were no priests obtainable even as late as 1783. (See Shea Vol. ii. p. 363.) Even in 1785 Father Carroll in a letter to Propaganda expressly says *he has no priests* or *means to provide for them.*

"Those who do offer their services," he writes in a letter to Archbishop Troy, "have great expectations of livings, high salaries, etc. I find few, or to speak more properly, I find *none* willing to submit themselves to the care of Providence. If clergymen animated with the proper spirit offer their services, I will receive them with the greatest willingness."

No one familiar with Church history in America need be told of the sad experiences which the Prefect had with such men as de la Poterie, Nugent, and Smyth, who did come over, but who besides the evil they wrought while they were here, spread calumnies against the Church in America on their return to Europe; and to them, says Shea, may be traced much of the misunderstandings that have since arisen.

Even the excellent and devoted Sulpitians were obtained with great difficulty, and only came over because the French Revolution interrupted their work in their own country. When the trouble of the Revolution was ended, it was again with the greatest difficulty that Bishop Carroll could keep them from going back to France. That there was any opposition against worthy priests coming here at any time, is a historical fabrication with no foundation in fact.

Archbishop Carroll had most vehemently denounced these slanderers who had poisoned the mind of Challoner and others, and was on the point of officially stigmatizing them, but was prevailed upon by the Bishops of Ireland to desist. The chief originator of them is described in the history of the Diocese of Meath as one, "who thwarted and baffled in his schemes of ambition turned on his benefactor, and with gratitude worthy of the snake in the fable, stung his best friend and repaid a life of kindness with insult and calumny." (Vol. iii. p. 150.)

All this is clear enough in the light of documents since embodied in history. We can understand how, even such a good man as Challoner, was misled by listening to accusations without examining their source, and was unable to free himself from prejudices which greatly interfered with the work of God.

In spite of all this, he still had scruples about Confirmation and suggested that the Bishop of Quebec "who is not at so very great distance from those parts" might go down to Maryland to administer the sacrament—Letter Sept. 12, 1766. Such geographical notions were those of a foreigner for it would have been far easier to have come from England than to travel through the wilderness that separated Baltimore from Quebec. Yet to show their absolute sincerity in co-operating with the Bishop, the aged Father

Hunter, their Superior, set out for Quebec in 1769. But he had no sooner arrived than Carleton, the Governor of the Province, ordered him out of the country. It was impossible to do otherwise.

The Puritans were so exasperated by the concessions in religious matters to the conquered Canadians, that if it became known that an emissary had been despatched from Maryland to treat with the Canadian Catholics in order to bring their bishop to exercise his functions where not even a Protestant Bishop was permitted, the Home Government would consider it a menace to the peace of the entire nation. It must be remembered that they were then perilously near to the American Revolution.

Father Hunter was not disheartened. Instead of returning to the colonies, he set sail for England to see the Vicar and to induce Rome to take the matter up. The slow methods of communication of those days consumed much valuable time and it was only in 1771, two years after Father Hunter had started for Quebec, that Propaganda requested the bishop of that place to undertake the work. "It saw no other way," it said, "of coming to the relief of the Catholics of Pennsylvania and Maryland." The Bishop of Quebec never came. As Gov. Carleton had written to Hillsborough, July 17, 1769, declaring "it would never be allowed," "it is likely," says Shea, "that he was forbidden by the government."

It was a perturbed state of soul that could take the best man of the colonies and send him travelling over land and sea in spite of his age, with such spiritual loss to the people for what might have been settled by a stroke of the pen.

This was in 1771. Two years after, the Society of Jesus was suppressed. It surely cannot be said that in those sad times, when the Society lay a shattered wreck, that it exerted any power to interfere with this division of the Vicarate. "I am not," says Carroll to his brother, "and perhaps shall never be recovered from the shock of this dreadful intelligence. The greatest blessing which in my estimation I could receive from God would be immediate death. If he denies me this, His holy will be done. The enemies of the Society have at last attained their end, and our long persecuted, and I must say holy, Society is no more. Is it possible that Divine Providence should permit to such an end a body wholly devoted, and I will still aver with the most disinterested charity procuring every comfort and advantage to their neighbors, by preaching, teaching, missions, visiting hospitals, prisons, and by every other function of spiritual and corporal work. *Such have I beheld it in every*

part of my travels. These reflections crowd upon me so fast that I almost lose my senses. The perseverance of the Spanish and Portuguese ministers with the passiveness of the Court of Vienna has succeeded."

Assuredly the priests whom the first Archbishop of the United States describes in this fashion would not have done anything that could have checked the progress or diminished the glory of the Church of Christ, and if, at a word from authority, they disappeared as a religious body from the face of the earth, without a murmur in spite of the agony it cost them, a similar spirit of self-sacrifice and self-effacement must have guided them in their labors in the thirteen colonies of North America.

Now let us resume the story of the whole matter. The Hierarchy was in reality established here as a Vicarate before there was a resident bishop. The Vicar Apostolic who presided was desirous of dividing it, although confessedly he had no one fit to share it with him and no priests to send. The only purpose to be gained by that division was to facilitate the reception of the Sacrament of Confirmation, which might easily have been provided for otherwise. That division, the wise and holy men who came here when no others could be induced to come—the men who had spent themselves in the labors and hardships of the early colonies, leaving the trace of their blood in many parts of the country—considered to be most impolitic at that juncture. They entreated and implored the Vicar to defer it for a while since nothing was to be gained, and a bitter persecution would be certainly provoked. The bishop himself admitted they were right. This action of the Jesuit fathers, we maintain, instead of bringing suspicion and reproach upon them should entitle them to the affection and gratitude of the Church, which but for them would have been destroyed. At the same time, for the sake of having the sacrament of Confirmation administered, they employed every means in their power. Distrusted and disliked, they traversed the wilderness and crossed the ocean in order to co-operate with their ecclesiastical superior, and only ceased in their efforts when the destruction of the Society left them discredited and dishonored in the eyes of the world and the Church. Assuredly they are to be considered as giving proof enough that they would stop at no sacrifice to be useful instruments in the hands of those who represent Apostolic authority in the Church of Christ.

What happened or did not happen during the time of the Suppression is not to be laid to their account. The American Revolution followed shortly after, and during that per-

iod there was no chance for any ecclesiastical legislation. But at the close oi the war, the first thing the clergy of the country did—and let us remember that clergy with Carroll at their head was composed of the former members of the Society of Jesus—was to ask for a bishop to reside in this country. Religious toleration was admitted and they hastened to take advantage of it.

Here begins a story of political intrigue such as has often interfered with Church administration and has sometimes been productive of most disastrous results. The detection of this plot and the triumph over it is due, we maintain, to the Society of Jesus and ought to earn for it the gratitude of the Church of this country.

The French Ambassador to the United States, Barbé Marbois, contrived by the most extraordinary representations to get the Papal Nuncio at Paris to have Benjamin Franklin, the Minister to France,—who of course knew nothing about church matters,—to use his influence against the appointment of an American to the proposed see. Franklin did actually request Congress to have a bishop appointed who should live in France and be a subject of the French King. Consider what that project meant. A French politician in America, who may have been an incipient atheist and a Freemason—for both were common enough in the French public men and soldiers who came over with Rochambeau—getting a Deist like Franklin to ask a Protestant Congress like ours to have a French subject, and one living in France, to be the head of the American clergy,—and all that, to form ecclesiastics who might be acceptable to the tastes of the American Congress who knew nothing of Catholicity and detested everything savoring of it. Here is the Nuncio's letter to Franklin :—

"The Nuncio Apostolic has the honor to transmit to Mr. Franklin the subjoined note. He requests him to cause it to be presented to the Congress of the United States of North America and to support it with his influence. July 28, 1783.

"*Note.*—Previous to the revolution which had just been completed in the United States of North America, the Catholics and missionaries of those provinces depended in spiritual matters on the Vicar Apostolic residing in London. It is now evident that the arrangement can no longer be maintained, but as it is necessary that the Catholic christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation "De Propaganda Fide" have come to the determination to

propose to Congress to establish, in one of the cities of the United States of North America, one of their Catholic brethren with the authority and power of Vicar Apostolic and dignity of Bishop, or simply with the rank of Apostolic Prefect. The institution of a Bishop Vicar Apostolic appears the most suitable . . . . and as it may sometimes happen that among the members of the Catholic body in the United States no one may be found qualified to undertake the charge of spiritual government, either as Bishop or Prefect Apostolic, it may be necessary under such circumstances that Congress should consent to have one selected from some foreign nation on close terms of friendship with the United States."

In a memorandum appended to the "Note" appears the following:—

"To attain the object better it would be advantageous that one of the Bishops named by the Holy See should be a subject of the king and reside in France, always at hand to act in concert with his Holiness and the American minister, and adopt with them means to form ecclesiastics agreeable to Congress and useful to American Catholics."

"What a scheme," says Shea, "for the enslavement of Catholics in this country!"

Franklin, who of course did not know what he was doing, wrote in the following terms from Passy, France, on the 18th of Dec., 1783, to Vergennes the Prime Minister of France:—

"Sir,—I understand the Bishop, or Spiritual person who superintends or governs the Roman Catholic clergy in the United States of America, resides in London and is supposed to be under obligation to that Court and subject to be influenced by its ministers. This gives me some uneasiness and I cannot but wish that one should be appointed who is of this nation, and who may reside here among our friends. I beg your Excellency to think a little of this matter and to afford me your counsels upon it. With the greatest respect I am,

Your Excellency's most obedient and
most humble servant.
B. FRANKLIN."

It gives one a cold shiver to see these politicians settling such grave Church matters, and to find Benjamin Franklin determining who is to be bishop in this country. Of course, he did not perceive the indignity put upon American ecclesiastics in having them trained so as to be pleasing to the members of Congress, but it is surprising that he was not

shocked at the insult flung at his friend John Carroll, who was among the men not supposed capable of spiritual government even as a Prefect Apostolic.

Franklin actually transmitted this document to Congress and it was considered in the secret session of the 11th of May, 1784, when there were no Catholic members present to repel its insult or to denounce the slavery that it was imposing on the Catholics of the United States.

During all this time the Catholics of this country were unaware of what was going on.

This request was presented to Congress in May; it was not until the following September that Father Carroll received some intimation of it from the Jesuit Fathers Plowden in England, and Thorpe in Rome, who wrote that "it was the policy of the French ministry to bring forward a Frenchman, or perhaps an Irish Frenchman, who would use religion as an instrument to increase their own influence in America." No wonder that some fathers in the colonies wrote to Rome at this juncture against the appointment of a bishop. Far better was it to remain under the Vicar Apostolic of London than make any such change as that.

This infamous cabal would to all appearances have succeeded had it not been for the efforts of three Jesuit fathers, Plowden, Mattingly, and Sewall, the two latter American Jesuits of Maryland, who wrote to Franklin and showed him the trap into which he had fallen. He was much chagrined at the whole affair and from that time exerted all his influence to have an American appointed. There may have been some other good influence at work but it is not in evidence. It was only in June, 1784, that Carroll was appointed, and as late as the 26th of November, he was apprised of it. But not even then was he made a bishop, he was merely Prefect—not even Vicar Apostolic. He accepted the dignity only to head off the French plot. It took until Nov. 1789, more than five years later, to have him made a bishop and then only at the urgent entreaty of the Jesuit fathers.

This is an example of some of the projects set on foot to anticipate the normal development of the hierarchy in this country. In fact, to complain of delay in multiplying bishoprics argues complete ignorance of the real situation of affairs, and it is much more to one's credit to have been on the side of those who apparently impeded the extension of the episcopacy, than to have been of those who plotted and clamored for new sees all over the country.

Take, for example, the efforts of Carbry to establish the

see of Norfolk. He volunteered the amazing intelligence, and was apparently believed, that Norfolk was so far from Baltimore that Bishop Marechal could not visit it. His description of the ecclesiastical establishments actual and projected in the new see, where there was scarcely a shed for divine service, is most picturesque even from one of his perfervid imagination. As the scheme was not realized as quickly as was expected, Hayes, one of the conspirators, was urged to go over to Utrecht and have himself consecrated by the Jansenist Bishop of that place. Happily he revealed the whole plot to the Pope. However—quite to the amazement of the American bishop—the Rev. Patrick Kelly, a professor somewhere abroad, arrived in Baltimore with his bulls as Bishop of Norfolk. The scandals that ensued were the natural outcome of all this and only ended with the return home of the incumbent and there has been no Bishop of Norfolk appointed yet.

Another example of the zeal so lacking in the supernatural, was displayed in the efforts of Sedalla to reinaugurate the bishopric of New Orleans. Owing to the frequent change of French and Spanish domination, that see had virtually lapsed. After the establishment of the American Republic, Sedalla thought it needed a bishop to put an end to the anarchy and irreligion that prevailed there. He himself was a man of such infamous life that he had once been compelled to flee the country, but yet he succeeded in getting Napoleon Bonaparte to ask to have him appointed as bishop of that place. This was happily prevented and a long period intervened before the advent of a resident bishop.

Again, it surely was not the wish of the American bishops to have the see of Charleston established as soon as it was, for it cut Baltimore in two and leaving Georgia and Alabama, some portions of which were a thousand miles away, to be administered by the Bishops of Baltimore. Happily Bishop England was a man of Providence. But we pass over the distressing circumstances connected with the establishment of this and other sees. They could be employed with terrific force by the enemies of the Church. It will suffice to say that the Jesuits Fenwick and Wallace were sent down to quell the tumult and to prepare for the new bishop.

For another aspect of the case, however, we may cite the persistent efforts of the Rev. Edmund Burke to advance the episcopacy of this country even at the risk of international complications. Urged by Archishop Troy, and the English Government, he attempted to establish an ecclesiastical jur-

isdiction in some vaguely determined territory between Canada and the United States, wherever that might be. This was to be quite independent of the Bishops of Baltimore, Quebec, and Louisiana. But Propaganda prudently refused to encourage him and so his foolish scheme went to pieces.

Along with all these sad and humiliating events, brought about by ignorant, ambitious, and misguided men, the element of the ludicrous obtrudes itself also in the desire for a see in northern New York as early as the end of the last century.

In 1790, Jean de la Mahotiere, professing to be an agent of the Oneida Indians, whom he represented as a nation occupying a great territory between the United States and Canada, addressed a petition to Pope Pius VI., and forwarded it to the Nuncio at Paris, asking the establishment of a bishop at Oneida. "We have built a church," he says, "in the City of Oneida, and we have provided it with sacred vessels, bells, books and everything necessary for divine service," and he asks the Sovereign Pontiff to confirm the Rev. John Louis Victor le Tonnelier de Coulonges, a man full of merits and good works, whom the Oneida nation and the chiefs of the Six Nations have nominated Bishop of Oneida and Primate of the Six Nations and presented to your Holiness in that quality. The bishop was to take six Capuchins with him as soon as appointed. "But though," says Shea, "this application was transmitted through the Nuncio at Paris with a Latin petition of the Oneida nation, signed by the chiefs of the Wolf, Turtle, and Bear families, the magnificent scheme was never realized."

These facts, and many others, which we purposely omit, are found scattered here and there in Shea's new history of the Church in America. They afford us a view of the human element in conflict with the spirit of God. On one side, indiscreet zeal, unholy ambition, and indescribable folly; on the other, the labors and sacrifices of missionaries and martyrs, joined with the almost despairing devotedness of men like Carroll, Neale, and Marechal, who saw their efforts thwarted at every step, their authority set aside, and their advice unheeded, while the most reckless adventurers succeeded in enlisting sympathies and obtaining support. More than once Marechal and Neale were tempted to abandon all efforts to bring order out of this chaos, and Archbishop Carroll's life was continually embittered by those restless agitators. It is certainly preferable to be on the side of these saintly heroes of the early Church

in America, than with those whose ignorant interference or unutterable folly would have brought complete ruin upon the cause of Christ.

But it is urged it is more than likely that such was your purpose in America. For look at Japan, you prevented the hierarchy from being established there. It is part of your policy. It is in your methods. As in the old fable of the wolf and the lamb, "si ce n'est pas toi c'est ton frère." In fact, the Society is openly and frequently charged with the loss of the faith of that splendid mission, because of its selfish attitude with regard to the hierarchy and clergy, and the inference is that what was done there in destroying the faith was done here in retarding its growth.

In the first place this accusation began with Rohrbacher, who, with proofs in his hands to the contrary, refused to retract his calumny. He has been refuted over and over again, and it is only necessary to advert to it here. Secondly, as a matter of fact, although Christianity existed only fifty years from the time St. Francis Xavier set foot on the soil of Japan till the day when the last vestige disappeared, there had been actually five bishops in Japan, one of whom lived there for fourteen consecutive years. Their names may be found in the "Catholic World," Feb. 1891.[1] In Tonquin, which was an out-mission of Japan, the first thing demanded by the fathers was the establishment of the hierarchy. Father De Rhodes travelled overland from Japan to Rome to get not only a Bishop but a Patriarch, Archbishops, and Bishops for the new field. He did not even reach the ear of the Pope for years, though actually in Rome; and after fourteen years of futile entreaties he died broken hearted in Persia, not being permitted even to go back to Tonquin. The Portuguese politicians, who were indignant at anyone being appointed except a creature whom they could control, thwarted him at every step. Two bishops were indeed consecrated, but they had to leave secretly for their mission, and were either thrown in prison or shipwrecked before they got there. Fifty years elapsed and not a bishop succeeded in reaching that country. Surely it is unjust to add this to the many accusations against the Society.

But why did not the Society establish a native clergy in Japan? To begin with, there were native colleges in Japan with many aspirants preparing for the priesthood, but fifty years is rather a brief period for getting from a barbarous and notoriously impure people a completely trained and

[1] See also WOODSTOCK LETTERS, Vol. xxv., No. 2, May 1896, p. 338.

reliable secular priesthood. Any bishop who has had the experience of false or frustrated vocations to the priesthood needs not be assured of that.

"But you had thousands of martyrs."

True, but it takes less to make a martyr than a priest. Martyrdom does not need a life of sanctity and theological training as a prerequisite. Thousands of the people who died lately for the faith in Armenia could not be safely trusted with the priesthood. Martyrdom not unfrequently comes in consequence of a stupendous grace granted for that one trial and has often many natural helps to assist it. It is quite otherwise in the constantly restrained life of thirty or forty years of chastity and self-denial, which must be led by a priest who is to do anything to spread the kingdom of Christ.

To add to the force of these charges about America and Japan, there is frequently urged the other kindred one of England. If Father Parsons—that is to say the Jesuits—had not prevented the establishment of the hierarchy in England, that country would have had, what Ireland has to-day, its faith preserved,—a result achieved because of the continuity of its hierarchy.

In the first place, it may be to the point to remark that there is a letter from Father Saul, S. J., the Rector of the Irish College of Salamanca (which is found in the Collectanea Addenda of the English Province P. ii. page 681), in which it is said that the college of which he is rector had sent to the Irish Mission, in less than sixty years, 389 good theologians—thirty of whom suffered cruel torments and martyrdom—one primate, four archbishops, five bishops, nine provincials of various orders, thirteen illustrious writers and twenty doctors of theology.

It is, to say the least, singular that the Society should have been so much interested in Ireland, and have been not only apathetic but averse when there was question of Catholicity in England. And it would be curious to know what object Father Parsons had in founding the colleges of Valadolid, St. Omer, Liege, and Seville, from which we are informed by the archives of Westminister—ix. 444—there issued no less than 600 priests for the English Mission alone. Is it possible that he bound them all not to accept the episcopacy?

How did it happen that the main charge of Titus Oates was, that the Jesuits were designing and had already nominated an entire hierarchy for England? He even gives the names of the bishops.

Why was it that Oliver Cromwell in his speech to Parliament, Sept. 4, 1654, declares that "the country is agitated by swarms of Jesuits who had settled in England an episcopal jurisdiction to pervert the people?"

In a personally endorsed instruction, sent to Rome Oct. 28, 1635, to his Minister Brett, Chas. I. says: "there hath been great laboring by some of the party to bring into this realm a Roman Bishop, get the Pope to prevent it." Then follows a special attack on the Jesuits and especially Fr. Edward Courtney, S. J. (See English Records, Series 1. p. 259).

With regard to Parsons himself we find:—

1, A letter dated London, 17 Sept. 1580, appealing for bishops.

2, In a letter to Cardinal Allen, in 1592,—twelve years after—he rejoices over the fact that his friend the Bishop of Jaen in Spain had promised him funds enough to support two or three English bishops. But no bishops came.

3, As late as 1597 in a letter to Clement VIII., of the 13th of August, he is still pleading for the same thing.

The fact that Parsons went over to England to shed his blood for the Church might be an answer to the calumny about his opposing the hierarchy. But that to some would be just as inconclusive as these letters.

Possibly the source of all this condemnation of the Society may be traced to the first days of the Reformation when Queen Elizabeth, who, by introducing her agents into the continental seminaries, endeavored to prevent by jealousies what persecution was unable to check, viz., the entrance of missionaries into her kingdom. Whether this is so or not, the trouble is certainly from the spirit of evil.

It is a comfort to read Dr. Killison, who was the fourth President of Douay, in his Preface to his work on the Hierarchy: "I am no Regular," says he, "but I honor all regular orders established by the Church and I esteem him no good Catholic who doth not esteem them. I profess but one order, yet I honor all; so, though I be of one side, I side not; though I be of one party, I am not partial. I praise all orders of the Church and dispraise none. I so extol one order as I depress not the other. I so right one as I wrong not the other, yet in righting all I commend all because all are commendable."

In conclusion, we may say that far from standing in the way of the establishment of the hierarchy and the formation of a native clergy, the Jesuit missionaries have always bent their most earnest efforts in that direction. Some degree of

cleverness is generally attributed to them, and a child could see that a contrary course would be suicidal. Moreover, it may not be amiss to note that Jesuits have a special vow of obedience to the Sovereign Pontiff, and the spirit that actuates that vow must perforce always keep them not only loyal but devoted to the rest of the hierarchy. The first rule which they are taught for maintaining in themselves the true spirit of the Church is, "to be always prompt to obey the true Spouse of Christ, which, in the text of the Instruction, is the orthodox, the Catholic and the *hierarchical church*, i. e., the church under the rule of the bishops.

Such is the wording of the rule and no retreat is ever given without inculcating that doctrine. Misunderstandings may arise, that is inevitable in human affairs; suspicions may be developed from false or imperfect information, that is ascribable to our limited means of knowledge; calumnies prompted by malevolence or ignorance may be and are flung at them, they are accustomed to that; but their history has always shown—when read without prejudice and considered without ill-will—that the Society of Jesus is second to none in its loyalty to those whom God has made the sheperds of souls, and that it will espouse any cause, enter any contest, or confront any danger, even to its gravest material detriment, whenever and wherever it may be necessary for the upholding the authority and exalting the dignity of the bishops of the Church of Christ.

A MISSIONARY EXCURSION IN BRITISH HONDURAS.

A VISIT TO THE CAYO DISTRICT IN 1896.

A Letter from Father Pastor Molina, S. J. [1]

COROZAL, BRITISH HONDURAS,
July 2, 1896.

REV. AND DEAR FATHER,
P. C.

On the 7th of April, being then at Orange Walk, New River, I received from His Lordship Rt. Rev. Salvatore di Pietro, Bishop of British Honduras, an order to visit as soon as possible the pueblos in the Cayo District. I was unable to find a guide. But knowing that Don Ignacio Botes would start on the morning of the 9th for Hill Bank, which is on the road to the Cayo, I determined to accompany him as far as that point, in the hope of finding a guide there. Rev. Father Piemonte, S. J., Superior of the Orange Walk Residence, had the kindness to lend me a horse to carry me as far as Guinea Grass. He also gave me the necessary vestments for the holy sacrifice of the Mass, and a pair of saddle-bags, in which, besides the vestments, I packed two bottles of Mass wine, three changes of linen, one ounce of quinine and half an ounce of antipyrine.

All being ready I started on April 9, and reached Guinea Grass at 7.30 the same evening. Here I bought another horse, as I could not hire one. On the following day, Apr. 10, I was awakened by Don Ignacio Botes at 4.30 o'clock, and half an hour later we were on our way to Fire Burn. We passed this place about 7 A. M. without stopping. At 11 we took breakfast at the house of a poor Indian, and at 2 P. M. we reached Hill Bank, after a long and fatiguing journey of more than fifty miles. At Hill Bank I baptized a little girl, the child of Protestant parents, who promised to give her a Catholic education.

On April 10, at 6.30 A. M. I left Hill Bank in the company

[1] Father Pastor Molina belongs to the Mission of New Orleans. He has been for a number of years in British Honduras, and at present is stationed at Orange Walk. For his letter, which gives a succinct account of the hardships and life on this mission, we are indebted to Very Rev. Father Fitzgerald, Provincial of the Missouri Province.—ED. LETTERS.

of a laborer, Leon Sevilla, who was going to the Cayo on foot. Sierra de Agua was reached at 2 P. M. Thinking it was too late to reach San José, we determined to spend the night in this place. Sierra is made up of a few families which formerly belonged to San José. There are eight houses, but we found only two families. I could not say Mass, because it was impossible to find a table that might have served as an altar. The furniture of an Indian house is the simplest imaginable. There is no stove, of course, no bed, no table, no chairs. One or two pots and pans, perhaps a couple of plates, and a hammock is about all the furniture of an Indian family.

Apr. 11. At 6.30 A. M. I left Sierra for San José. One of the two Indians whom we had found in Sierra served as our guide until we met Florencio Sanchez, the alcalde of San José, who was on his way to Kimell Bank. He recognized me at once having seen me ten years ago when I visited the same district. He had the kindness to accompany me to San José which we reached at 10 A. M. The alcalde received me in his own house and treated me as well as he possibly could. My friend Leon, who knew as much about the road as I did, concluded to continue his journey in my company and took up his quarters with me in the house of the alcalde. San José has only eleven houses with about fifty inhabitants; but I found only about thirty-five or forty, the rest being engaged in the logwood works. I had one marriage, three baptisms and twenty-five confessions and communions. In both villages the morals are very good, there being no liquor shop in either place.

April 13. Leaving San José at 7.30, we started for Talbac, which we reached at noon. My guide, who was on foot, arrived about an hour and a half later. Here I found only four houses with fourteen inhabitants. In the evening I said the rosary and preached to twelve persons. The next morning after Mass at which six persons received holy Communion, I started for San Pedro where I found only two families. It being impossible to say Mass there, I started for Santa Teresa, which I reached at noon. Here I administered the last sacraments to an old woman who was sick, and after a frugal breakfast served by one of the three good families of the place, I started for the Caya. On the way we passed Duck River. Here a poor Catholic woman invited me to take a cup of tea and two boiled eggs; an invitation which I gladly accepted. Thus strengthened I made a last start for the Cayo which I reached at 4 P. M.

On my arrival several persons came at once to testify their great joy at having once more a priest in their midst, after

being deprived of this consolation for more than eight months.

April 15, 16 and 17. Hardly more than two or three persons came to the Mass in the morning or the rosary in the evening; and only five so far have come to confession. It is well to remark that there are three or four retail liquor saloons in the place.

April 18. Sunday, Mass with sermon at seven o'clock, at which seventy-five persons assisted, but only three received holy Communion. One of these, Robert Bradley, a convert from Protestantism, was received into the Church yesterday.

April 20. Had an attack of fever.

April 23. Leaving the Cayo at 7.30 A. M. I reached Bengue Viejo at about 9.30, A. M. In the evening I had the consolation of seeing about 150 persons assisting at the rosary; and the next morning about ninety persons assisted at the holy sacrifice of the Mass, and thirty-four approached the holy Table.

Monday, April 27. I went from Bengue Viejo to Socots. Here I received from His Lordship, the Bishop, a letter in which he communicated to me the faculty of administering Confirmation; at the same time ordering me to get signatures to a petition to be sent to His Excellency, the Governor, against the proposed law of divorce. This, together with other reasons, obliged me to leave Socots for the Cayo on the following day, after baptizing three children, blessing one marriage, and administering the last sacraments to a dying woman.

April 30. Three persons received holy Communion during Mass.

May 3. Mass was attended by 115 persons, eighteen receiving holy Communion and nineteen being confirmed.

May 4. Returned to Bengue Viejo, where I remained till the morning of the 6th, giving holy Communion to ten persons, and Confirmation to twenty. At Socots I had fifty-two Communions, fifty-eight confessions and twenty-four Confirmations.

May 8, I spent at Sajun Creek, a small village of some fifty or sixty inhabitants; and at Caalak Creek the rancho of Don Felipe Novelo.

May 9, I administered Confirmation to seventeen persons, and gave them holy Communion. I had also one marriage, and gave the last sacraments to an old sick woman. After Mass I went to the Cayo, where I arrived at noon. Hearing that the Governor of the Colony was there, making his annual visit, I immediately went to pay him my respects.

He received me most cordially and we had a long and interesting conversation.

Sunday, May 10. I had only about seventy persons at Mass. The same day I had three baptisms and gave Extreme Unction to a dying man.

May 12. I went to Chorro, where I was very well received; and where I had twenty-three Communions and twenty-eight confessions.

May 13. From Chorro I proceeded to Yaloch, a distance of twenty-four miles. This is a little Indian settlement of some twenty-five families, which does not belong to the Colony, but is nominally subject to the Mexican government. As it is outside of the Vicariate, I could not, of course, administer confirmation; and only ten persons came to confession and holy Communion.

May 14. After Mass I started for Kaxiwinic, distant from Yaloch some thirty-six miles. This place belongs to the Colony according to the last survey. The poor Indians of these villages live something like 600 miles from the nearest priest of the Campeche Diocese, to which they belong.

On the way to Kaxiwinic I had an attack of fever, which made me suffer very much, so that on reaching the place I was utterly unable to do anything.

May 15. Feeling much better, I was able to say Mass, and baptized three persons. In Chorro I had one baptism, and five in Yaloch. In Kaxiwinic I also had one marriage. This village has about 100 inhabitants.

May 16, I had twenty-six Communions. After Mass I started on my homeward journey by way of Yalock, where I hoped to have more confessions and communions. But unfortunately I found that the people had celebrated one of their "fiestas," and that not a few of them had failed on the point of sobriety. In consequence of this the attendance at Mass the following day, a Sunday, was very poor. Both in Yaloch and Kaxiwinic I received many tokens of affection from the poor Indians, who tried to do for me all they possibly could.

May 16. I started back to the Cayo, where I arrived at 5 P. M. worn out with fatigue.

Up to this day I had sixty-one baptisms, eight marriages, 106 Confirmations, four Extreme Unctions.

May 20. I visited Pine Ridge, where I also found assembled the people of Privacion and San Antonio, and where I had one baptism and forty-four confessions.

May 21. In Pine Ridge I gave holy Communion to thirty-nine persons, and Confirmation to twenty; which makes the total number of Confirmations up to date 126.

There are in Pine Ridge five houses, six in San Antonio and as many in Privacion; the number of inhabitants of the three places aggregating eighty-five. The Cayo has 250 inhabitants, Bengue Viejo 400, Socots 300.

May 24. Pentecost Sunday, I spent in the Cayo. About thirty persons assisted at Mass, of whom three received holy Communion. To-morrow, please God, I shall leave for Mt. Hope, Tea Kettle, etc.

May 28. At Rock Dundo I had eleven confessions and ten Communions.

May 31. At Rancho Dolores there were three confessions and four Communions. At Isabella Bank, Valeriana Fowler, who had been a member of the Anglican Church, made her Profession of Faith, was baptized conditionally, made her confession, received holy Communion and after being confirmed, was married to Teodosio Casasola. After Mass I left Isabella Bank, accompanied by a mounted guide. About 3 P. M. we came to Spanish Creek. It was impossible to cross on horseback. So, after waiting and shouting for over an hour a boy came and crossed us in a boat. Having rested our horses and taken a little refreshment we continued our journey, until we reached the rancho of Mr. Marchand, after having rode over fifty miles. Mr. Marchand received us most cordially, and treated us to a very substantial dinner.

Tuesday, June 2, in the company of Mr. Marchand I rode to Orange Walk (New River), a distance of fifteen miles.

Wednesday, June 3, I took the steamer for Corozal, which I reached about 7 P. M. Of course, I was received with open arms by my brethren. Unfortunately I had a sick call to Caledonia the next day, and returned to Corozal the same evening, after riding thirty miles.

And now I have been in bed for more than a month suffering intense pains from an attack of sciatica, or some kindred trouble, which is probably the effect of too much riding, having made over 600 miles on horseback. But, thank God! the worst seems to be over, and to-day for the first time I had the happiness of once more celebrating the holy sacrifice of the Mass.

Servus in Christo,

PASTOR MOLINA, S. J.

THE MISSION OF OUR PORTUGUESE FATHERS TO THEIR COUNTRYMEN IN THE UNITED STATES.

BEING A BRIEF ACCOUNT OF THE MISSIONS GIVEN BY FATHERS EMMANUEL VILLELA AND J. B. JUSTINO, S. J., TO THE PORTUGUESE SETTLERS IN MASSACHUSETTS AND RHODE ISLAND.—(Continued from the May number.)

A Letter from Father Justino to the Editor.

THE MISSION AT BOSTON.

The Portuguese population of Boston and its suburbs amounts to several thousand souls. They are scattered over all parts of the city, and occupy no special quarter of their own. For some years there has been a growing tendency among them to move out of town, owing to the increasing difficulty of finding cheap homes. It would be an easy matter for these people to attend to their religious duties were they so minded. They are living in the vicinity of Catholic churches where they could hear Mass and approach the sacraments, and they are surrounded by Catholic schools where their children would receive a solid religious and liberal education. Unfortunately they are not church-goers, their own Portuguese church having seemingly as little attraction for them as the Italian and other churches. The children go chiefly to the public schools, and if they know any catechism at all they know it in English. As many of the older persons speak only Portuguese, there are families where from their early years the children converse among themselves in a language not understood by their parents. The inconveniences of such a state of things are more easily imagined than described. A few mothers are still to be found who do not hesitate to box their sons' ears at the first word of English they hear them pronounce. Others submit to the inevitable. Happily, the evil results are neither so many nor so widespread as at first sight might be expected.

The first steps towards the erection of a special church for the Portuguese in and about Boston, were taken about twenty-five years ago. It seemed the only means of safe-

guarding the education of the children, and even the faith of the emigrants who were landing in the country, living without religious practices, and dying without the sacraments. It is true, that even now it is rather difficult to reach the church from all parts of the city, but each year brings greater facilities in this respect. On Sundays some members of the family at least can without much inconvenience go to a church of their own nationality ; they can all approach the sacraments whenever they wish, revive the religious traditions of their fathers, have their marriages solemnized, their children baptized, and their death bed attended by a pastor devoted to their special interests. Later on, perhaps, if their means allow it, they may have their children educated in a parish school of their own. What is now the Portuguese church was formerly a Protestant temple. It was purchased twenty-three or twenty-four years ago by the Rev. Ignatius of the Incarnation, the same that bought the property whereon the New Bedford church now stands. The church at Boston has still a debt of $8000 dollars, bearing 5 per cent interest, and its income is just sufficient to pay the interest, to meet the current expenses, and to support the pastor. The building is of brick. It would be too small to accommodate the congregation if they came regularly. It could, however, be easily enlarged without detriment to the present edifice, and become a fine church. A week ago, at the close of the mission, and on the occasion of the annual festival of the Portuguese societies, each of the islands contributed a memorial window, about eight feet in height and one foot or more in width. These windows add not a little to the beauty of the church.

Taking into account the difficulty of bringing together so scattered a congregation, and still more, the indifference of our countrymen in religious matters, we had resigned ourselves to have a rather small attendance during the mission. Out of a total of 3000 Portuguese, children included, not more than 500 had made their Easter duties. Moreover, a rain or snow storm was threatening, and the weather was intensely cold. We thought it best to begin with the children. Would they attend our instructions in spite of the distance and the bad weather? It was Friday, Nov. 15. The bell was rung; it was the first we had found in a Portuguese church. Soon the pastor brought us the cheering news that there were more boys and girls in the church than he had ever seen there before. "God be praised," I replied. "We must profit by the opportunity, and prepare them well for their first Communion; those who have made it already can be taken care of at the end of the mission." The pas-

tor promised to teach the catechism in our stead whenever the confessions would prevent our doing it, and we set to work in earnest. We first taught the children a few hymns, and soon had them marching in procession around the church, carrying banners and statues, and singing the canticles they had learned. On the following days, and indeed throughout the mission, they were present in undiminished numbers, and we were able to form a special class of those who, although understanding Portuguese, knew their catechism in English only. At the close of the instructions, the hymn "Come Fathers and Mothers" was sung with telling effect.

On Sunday, November 17, Father Villela formally opened the mission with a sermon at the high Mass. Every day at 7.30 P. M. there was instruction, rosary, and sermon. We had never yet followed this order, and were not without misgivings as to its results. On the very first day the rain fell in torrents without interruption from noon till midnight. But our poor people were too anxious to hear the word of God to be kept back by the rain. At the appointed hour the church was well filled with women, with here and there a few men who had paid no attention to the repeated announcement that the first week was for women only. Being warned once more, they did not come back, at least not into the church; only the next evening a few heads were observed appearing and disappearing near the door, as if anxious to find out what these mysterious conferences were from which men were excluded. Through all the vicissitudes of weather of that week, our attendance remained the same. The confessions being too numerous for us, we had to ask for help, but everyone wished to go to the missionaries. Several of the priests were surprised at the amount of time we devote to each penitent; they confess ten or twelve of their parishioners, whilst we hear one of our Portuguese. I am afraid that in dealing with these, the more haste the confessor makes, the less ground he covers. We are looking for a maximum of profit with a minimum of labor. It is equivalent to what our professor at Oña used to tell us: "There are those who seek to arrive at the summit of perfection with little or no penance." This is why there are so many saints! There were 400 confessions of women this week, and 241 took part in the general Communion.

The men attended the exercises of the mission in even greater numbers than the women had done. The church was generally crowded to overflowing; even on rainy days the falling off was scarcely noticeable. We heard 350 con-

fessions, almost all general; the communions reached 217. The third week was devoted to the children and adults combined: we again had good audiences and many confessions.

Meanwhile the feast of the Immaculate Conception was fast approaching. Besides being celebrated with much solemnity in the Archdiocese of Boston, it is also the patron feast of the Portuguese societies of this city. They were to come to church in a body in full uniform, with their badges, banners and music. The carpenters were actively at work putting the new windows in place, for the donors were anxious to have the names of their respective islands conspicuous on the great day. Our plans had already been laid for the feast, when a letter was brought to us from the pastor of Cohasetti, a town at some distance from Boston, inviting one of the missionaries to preach to the Portuguese living in his parish. It was too precious an opportunity to neglect. New arrangements were made, though not without difficulty, and Father Villela set out to accept the kind invitation.

On the morning of the eighth of December, the services began at half past eight o'clock. The children were all present in their first Communion dress. The ordinary ceremonies of the renewal of baptismal vows, consecration to the Sacred Heart of Jesus and to the Blessed Virgin, etc., were gone through with such admirable spirit and fervor, that many were moved to tears. At 10 o'clock there was solemn high Mass, the subdeacon being Mr. Duarte, a countryman of ours born in the island of Pico, now a member of the Society and a professor of Boston College. The different colonies of Boston, East Boston, Cambridge, etc., had marched to the church in order of parade, the American and Portuguese flags floating at the head of the procession. After the gospel, there was a patriotic sermon appropriate to the occasion, for which the consul, overflowing with enthusiasm, came to thank the preacher in the name of all the colonies. At three o'clock in the afternoon the church was again crowded to its utmost capacity. A short farewell sermon was preached, the mission-cross was erected, and the way of the cross was made. Then there was the blessing of the children, and to conclude, a procession wherein the statue of the Immaculate Conception was borne, preceded and followed by the children and the members of various confraternities. The delight and enthusiasm of the people were visible on every countenance. The pastor of the church, Father Pimentel, publicly thanked the missionaries for their zealous and successful work. The

count of Valle da Costa did the same in the name of the whole Portuguese population, and promised that in his report to his government he would not fail to speak of the good we had done among the Portuguese at Boston and in other American cities. On taking leave of me, he again expressed his admiration and gratitude, begging me to remain in the country, if possible, or at least to use my best endeavors for the establishment of a permanent mission among these poor people. I answered that I was powerless in the matter; that if he wished to urge it, the first step would be to guarantee a suitable residence for the missionaries. Such was the end of the mission at Boston.

Fr. Villela returned Monday evening from his trip to Cohasetti. The pastor, he told me, would have been glad to obtain a mission for the Portuguese of his parish, and no doubt there was need of it. Their hearts were even colder than the snow, and harder than the frozen ground of their fields. Scarcely forty of them had come to church on the feast of the Immaculate Conception. Some were moved to tears on hearing a sermon in their mother-tongue, and several went to confession. The situation is everywhere the same. Wherever there are no priests of their own country, our Portuguese abandon confession, communion, and all practice of religion. In many localities where they live surrounded by Protestants, they have become Protestants themselves. There is a village near Cohasetti where the old men, though still Catholics at heart, openly profess Protestantism, whilst the younger people are all Protestants, having never known any other religion. Often also their ignorance is so great that they are unable to distinguish between the true faith and the falsehoods of the sects.

There are at Boston not a few of that peculiar class of Protestant preachers, who go proselyting from house to house, and stir up trouble and dissension in the families, deceiving the unwary with smooth words and alluring promises. The mission was instrumental in opposing a barrier to this current of perversion by putting the people on their guard. There is a sad want here of religious controversial works in Portuguese. Unfortunately there are none to be had anywhere, not even in Portugal. Thus whilst the Protestant preachers are propagating their misrepresentations in thousands of papers and pamphlets scattered broadcast through the city, there is not a voice raised to refute them, not a page printed to counteract the poison. Another evil, equally baneful in its effects, is civil marriage, generally called American marriage by our Portuguese. The sacredness of the marriage bond is disregarded; unions are con-

tracted and dissolved again with the greatest ease, whence arise difficulties and embarrassments without end.

In conclusion, let me say a word of the different pastors who have had charge of the Boston congregation since its foundation. The parish was organized, as I have said above, by the Rev. Ignatius of the Incarnation: he transformed a Protestant temple into a church, and dedicated it to St. John the Baptist. His successor was the Rev. Henry Hughes, of the third order of St. Dominic, who had long lived at Lisbon, and exercised his ministry among the fishermen of the coast of Caparica. He tried to found a religious house for the education of the Portuguese, but as he did everything on his own authority and without the approbation of the bishop, it was closed. The Rev. Joseph Theodore Serpa who came after him, was already well advanced in years. He did much to arouse the people to a sense of their religious obligations, but a speedy death did not allow him to witness the fruit of his labors. The present pastor, the Rev. Anthony Joachim Pimentel, is struggling amidst a thousand difficulties to save the church and parish, since, as I have already mentioned, our Portuguese are abandoning the city more and more. He is just now taking steps for the erection of a church at Cambridge where there is a settlement of about 500 Portuguese. Others are arriving from the Azores, and unless speedy measures be taken to give them religious help in their own language, many of them will infallibly be lost to the faith.

It may be truly said that of all the foreigners that come to make America their home, with perhaps the exception of the Italians, the Portuguese hold the very lowest rank in all that concerns religion. They are pointed out everywhere as ignorant and irreligious. I have no doubt that the fault lies in the fact that they arrive in the country utterly lacking those solid religious principles, which would be their safeguard against the dangers to which they are exposed.

THE MISSION AT PROVIDENCE.

The Portuguese parish of Providence is scarcely ten years old. It is not easy to see what object our emigrants could have had in establishing themselves in this part of the country. The advantages they find here are few indeed. They are almost all struggling hard against poverty, and leading a life of labor and hardship, partly on the sea and about the harbor, partly in the country as farmers and shepherds.

For some years previous to the establishment of the parish, our priests of New Bedford, seeing the spiritual destitution of these poor people, undertook to visit them occasionally, and to give them an opportunity of hearing Mass. The Rev. Anthony Freitas, to whom both New Bedford and Boston owe their churches, went a step further. He bought a small Protestant temple which had been turned into a schoolhouse, and transformed it into the first Portuguese chapel of Providence. Our old sailors' latent enthusiasm was aroused, when they saw a chapel where their mother-tongue was spoken. They too contributed their mite, and insisted so much with the bishops that towards the year 1885 he granted their chapel all the rights and privileges of a parish church, and appointed Rev. Joseph Serpa to be the first pastor, a position he still fills. This worthy priest by his zeal and activity has considerably enlarged the original building, erected a residence, and bought land for larger structures in the future; all of this he has accomplished without contracting any debt whatsoever. Of course the church is, like its congregation, extremely poor, and relies for its support on the pew rents, the offerings made at the entrance, and the collections taken up within, as is done in Catholic churches generally in this and other countries. Not a few of the parishioners are altogether unwilling to be taxed for the church in this manner, and allege it as a pretext for staying away from Mass. A more real and serious source of carelessness and indifference is the profound ignorance in matters of religion, prevalent among our Portuguese population. When, upon their arrival from Portugal or from the islands, they witness everywhere about them an endless variety of churches differing from their own, it requires but the influence of some apostate countryman to ruin their untrained faith. They are readily persuaded that it is not likely that salvation is confined to the Catholic Church, when there are so many other churches; as this is the very first point urged against them by Protestants, they fall an easy prey to their snares.

Another cause of their infidelity is found in the evil influence of anti-Catholic sects, such as the A. P. A., and those apostate churches which are met with wherever there are Portuguese settlers. Members of these sects, or individuals at their service, are on the lookout for every newcomer, to whom they offer work, a school for the education of his children, and a house to be rented on easy terms for his family, on condition of his attending exclusively the Protestant services. Naturally the poor fellow refuses at

first, but soon hunger and the bad example of other apostates induce him to accept. The "Kerosenes" then enlist him; he gives up confession, communion, and every religious practice. If some day he grows tired of his wife, he separates from her; or if he has left her at the Azores, nothing easier than to take another. A marriage before the civil magistrate or the Protestant minister is the most expeditious way to settle the matter. As the law against clandestine marriages is not in force here, such marriages are, "positis cæteris," valid. Many priests of the Azores and of Portugal are ignorant of this fact; hence when persons thus married come to them, without further inquiry, they annul their previous marriage, and let them contract a new one. It would be well to treat these questions when giving retreats to the clergy. A third cause, then, of ruin for our colonists is the sanctity of marriage trampled under foot, divorce sanctioned by the State, and clandestine marriages, which are under the ban of excommunication in certain dioceses, as is the case here in Providence.

Then there are the secret societies acting under the cover of religion. Freemasonry has established several lower branches, which, to entrap Catholics, banish every ridiculous or impious ceremony, requiring even as a condition for admission, belief in God, the Creator and Preserver. They set themselves up as institutions of benevolence; some even begin and end their sessions with prayer. And yet, it is asserted, they are all under the control of the supreme lodges. Though these associations are very numerous, the "Sons of Temperance," the "Knights of Pythias," and the "Odd Fellows" have alone been condemned by the Church. Some of these lodges happened to be exclusively composed of Catholics, and many protests and representations were sent to the Apostolic Delegate by these deluded people, who urged that they had never seen the least harm done or intended in their meetings. It was all to no purpose; the Church had the best of reasons not to yield. Thence arose endless complications for many consciences. Absolution cannot be given to the members of these societies, unless they first abandon their lodge. Many submit; others rather give up their religion.

THE MISSION.

We began our work on Wednesday, December 11, with a short mission for the children. Nearly 200 attended daily; most of them had not yet made their first Communion.

Fifty enjoyed this happiness on the 15th of December, amid the usual ceremonies, ending with a procession that produced an excellent effect.

The mission proper was opened with a sermon at the high Mass, and at 7.30 P. M., we began our instructions to the women, following the same order as at Boston. By God's mercy, they did not neglect the grace offered to them. Not a few among those who had been leading irregular lives, living separated from their husbands, and having in some cases contracted a second marriage, were reconciled with God, and re-entered the path of duty. One of these unfortunate creatures, who had four or five children from her unlawful partner, asked me what she had to do to be saved. "You must separate," I answered.—"And the children?"—Keep them, or leave some of them with their father."—"O my God! what will become of me?" cried the wretched woman.—"I will do everything I can to help you," I said when leaving her. She continued to follow the exercises, and I soon learned that she had left her home and retired to another house. She made her confession and received holy Communion. To a messenger whom she dispatched to fetch some object she had forgotten at the house of her former paramour, the latter said: "The very devils have come here to upset everything. Ah! if I had one of them how gladly I would put an end to his meddling!" — I know not how the evil spirit went about it; the sad fact, however, is that he brought back the miserable woman to her life of sin, to the great scandal of our colony.

Another woman, living in the same condition, proved more resolute. She made her partner agree to a separation; they sold their common property, divided its proceeds and separated in peace. May God preserve them in it! Others did as much and even more, under circumstances much more trying; but all this shall be known only on the judgment day.

The mission to the men completed these happy results. The men are here more numerous than the women, so that from 6 A. M. to 12, from 3.30 to 6, and from 9.45 P. M. till midnight we were busy hearing the confessions of both sexes. We met persons nineteen or twenty years old that had never confessed; others forty years old that had not done so since their childhood. A few abandoned the secret societies to which they were affiliated.

"Old Joseph," aged seventy, went to confession and Communion for the first time. Everybody here knows "Old Joseph." Born in Brazil and for many years a slave, he succeeded finally in making his escape, and after a thousand

thrilling adventures on land and sea, he came to the United States and made Providence his home. He speaks Portuguese fairly well. A charitable person supplies him with a bed to sleep in, and a morsel of bread to eat. The threadbare clothes he wore when he came to confession had been lent to him. The poor dear man has never lost the faith left him by his mother, and is far from being ignorant in matters of religion. Ah, but he hates the "Kerosenes" with his whole heart.

On the day of the general Communion 298 women and 328 men approached the holy table; while during the mission itself 1400 Communions were distributed. I might relate many instances of generous self-sacrifice and confidence in God of which I was the witness, and consolations were not wanting to the missionaries. But all the apostates are not converted, and much remains still to be done, which can only be accomplished by new missions at some future time.

THE MISSION AT PROVINCETOWN.

Provincetown is situated at the northern extremity of the long peninsula called Cape Cod. It is a sandy region without vegetation, remarkable for the number of large sand hills, or *dunes* as they are termed by the geologist. These have been formed by the high winds from the ocean and are of such a height as to render the coast almost mountainous. The population of Provincetown is about 5000. The Catholics number 2700, 2000 being Portuguese who first came here in 1860. The parish was organized some 30 years ago with Fr. O'Connor as its first pastor. With the exception of a single mission given among them by Frs. Ignatius of the Incarnation, Freitas and Hughes, the Portuguese, though by far the greater part of the congregation, had never had the benefit of a priest of their own nationality. It is hardly necessary to say that they had fallen into the deepest neglect and carelessness in religious matters, giving as a reason the want of interest and sympathy on the part of their pastors. A few years ago, under Fr. Cahill's administration, a Portuguese assistant priest was sent to Provincetown, and it seemed as if all parties ought now to be satisfied. Such however was not to be the case. The split in the parish became deeper and wider; the Portuguese were urged to ask for a pastor of their own nationality since they were the more numerous. The bishop would not or could not grant the petition, and the vicar soon after left for California.

A period of open disobedience and rebellion now followed. Its leaders spared no effort to induce the people to

stay away from the church, and to keep their children from entering it. They went so far as to persecute the faithful, lying in wait for them at the entrance of the church, insulting and ill-treating them. Soon every Portuguese family had deserted the church. This state of things lasted fully eight months; Lent came and went, and no Easter duties were performed. A fresh petition to the bishop met with the same result as before. He would not treat with rebels who had left the church. An appeal was then made to the Apostolic Delegate, Monsignor, now Cardinal, Satolli. A settlement was finally arrived at in the appointment of an excellent Portuguese priest, Fr. Manuel Candido Terra, in place of Fr. Cahill who had resigned the charge of the parish discouraged and broken-hearted.

Fr. Terra entered upon his difficult mission with much tact and boundless zeal and energy. He immediately called upon the Portuguese priests of the neighboring cities to help him give a mission to his desolate congregation, and he completed the good work by the establishment of a number of sodalities, confraternities and associations, the object of which was to relieve every spiritual and temporal need of the parish. Last year a second mission was preached by two Passionist Fathers; but being in English, it did not reach a considerable number of Portuguese who understand their native tongue only. To these our labor was especially directed.

The mission offered nothing of special interest. We had large and attentive audiences from the opening to the close, in spite of the extremely cold and unfavorable weather. Seventy-five children made their first Communion, and were confirmed on the same day, together with 183 older persons. At the end of the ceremony, two of the children came forward and presented the bishop with an offering of twenty-five dollars in honor of his silver jubilee, begging his pardon at the same time for the disobedience and unchristian conduct of their parents. Many persons who had never been to confession before, approached the sacraments during the mission. Many gave up their sinful lives, and resumed the practice of religion with every sign of sincere repentance.

THE MISSION AT TRURO.

Truro is the generic name of a mountain district some eight or ten miles in extent, comprising North Truro, Truro and South Truro. This last borders on Provincetown and Wellfleet. Each of the three divisions consists of a few dwellings scattered over hill and dale, and surrounded by

small tracts of land. The families occupying them seem to lead a happy and contented existence.

My mission was given in the small Portuguese church of the Sacred Heart of Jesus, built some months ago through the efforts of Father Terra. The weather was very trying; there were heavy snowfalls, and the wind was sharp enough to split rocks. The roads in consequence became almost impracticable and not a little dangerous. Yet in spite of these difficulties, the people came to listen to my sermons and instructions, to recite the rosary, and learn the sacred hymns with which the heights and hollows are still resounding. A few American ladies, though unable to understand my words, came to hear the preaching, and to sing the church hymns with us. The confessions and Communions in number and fervor surpassed all expectation. Sixteen children made their first Communion. A touching scene took place when just before receiving the Blessed Sacrament, the ceremony of asking pardon took place, the whole assembly bursting into loud sobs and tears. Sixty-five persons received confirmation. The presence of the bishop had attracted many Protestants, who were interested spectators of the ceremony, and listened with respect to his sermon. On Thursday, December 30, I bade farewell to these good people, after thanking them for their extreme kindness to me during my stay among them. I shall long remember the mission at Truro where I spent some of the happiest and most consoling moments of my life.

To sum up, there were during our mission at Provincetown 394 confessions of men and 356 of women; at Truro 65 of men and 60 of women; in both places together more than 1500 Communions and 320 confirmations. May the Heart of Jesus be praised forever!

J. B. Justino, S. J.

THE SOCIETY DURING THE YEAR 1895.

STATISTICS OF INTEREST TO OURS.

Shortly after the issue of the May number of the LETTERS, Father Provincial sent the author of this article the "Catalogus Defunctorum in Societate Jesu, anno MDCCCXCV," with the request to make out the percentage of deaths of each province, and the average age of those who had died. Vacation gave the time necessary, and the study of this "Catalogus" and the province catalogues "ineunte anno 1896," in addition to what was sought, has afforded information which it is believed will be of interest to Ours.

The first thing was to ascertain the number of subjects in the Society at the close of the year 1895, and the "augmentum" in each province and the whole Society. For this purpose the table on the next page—similar to that printed at the end of the catalogue—was compiled.

It will be seen that besides the number in each province, taken from the last catalogues, it gives the augmentum for each Province and Assistancy. The augmentum for the whole Society is thus found to be 201, ninety less than the augmentum for 1894, when it was 291. For the sake of comparison it may be of interest to give the augmentum for the past twelve years. Thus for the year—

1884	the	augmentum	was 254 [1]
1885	"	"	" 135
1886	"	"	" 201
1887	"	"	" 235
1888	"	"	" 243
1889	"	"	" 232
1890	"	"	" 194
1891	"	"	" 301
1892	"	"	" 272
1893	"	"	" 221
1894	"	"	" 291
1895	"	"	" 201

[1] These numbers have been taken from the Roman Catalogues except for 1891 where there is a mistake. The augmentum for that year is there marked as 318 instead of 301, as the number of the Province of Naples was counted as 337 instead of 320, by neglecting to subtract those "ex aliis provinciis." In the Catalogues of Maryland-N. Y. the nos. for the year 1883, 1889, and 1890 are incorrect for a similar error in regard to the Zambezi Mission or the Province of Champagne, etc.

The year 1895 is thus shown to have been a poor one in the increase of subjects, being surpassed by eight of the previous eleven years and equalled by one, while but two were inferior to it.

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1896.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. ASSIST.
ITALIÆ	Romana	204	88	104	396	3	1869	—5
	Neapolitana	142	76	82	300	—24		
	Sicula	95	94	67	256	9		
	Taurinensis	167	245	141	553	7		
	Veneta	181	98	85	364	.....		
GERMANIÆ	Austriaco-Hungarica	316	163	239	718	11	3867	77
	Belgica	435	395	213	1043	28		
	Galiciana	157	141	124	422	14		
	Germaniæ	518	318	367	1203	17		
	Neerlandica	236	124	121	481	7		
GALLIÆ	Campaniæ	303	147	119	569	4	3019	8
	Franciæ	503	214	229	946	7		
	Lugdunensis	441	158	214	813	4		
	Tolosana	386	165	140	691	—7		
HISPANIÆ	Aragoniæ	370	307	356	1033	18	3041	92
	Castellana	340	356	325	1021	38		
	Lusitana	99	105	70	274	13		
	Mexicana	47	91	48	186	—6		
	Toletana	147	220	160	527	29		
ANGLIÆ	Angliæ	286	241	119	646	—2	2464	29
	Hiberniæ	145	111	47	303	13		
	Maryland. Neo-Ebor.	232	195	157	584	5		
	Missourianæ	161	173	112	446	6		
	Missio Canadensis	94	91	74	259	4		
	Missio Neo-Aurelian.	64	107	55	226	3		
	Ineunte anno 1896	6069	4423	3758	14260	201		
	Ineunte anno 1895	5994	4345	3720	14059	291		
	Augmentum	75	78	38	201	—90		201

The next thing was to make out the number of dead of each province. For this the "Catalogus Defunctorum" was used. This "Catalogus" was verified and corrected by comparing it with the list of dead given in each of the province catalogues. It was thus found that J. B. de Groote of the Belgian province was marked in the "Catalogus" as *Coadj.* instead of *Schol.* and that Father George O'Connell

and Mr. O'Neill—both of whom died last November—were omitted.[2] With these corrections the number of the dead for the year 1895 is, Patres 156, Schol. 26, Coad. 66, Univ. 248. From this corrected Catalogus was made out the second table entitled "Number of Deaths, Percentage, and Average Age of Deaths in the Society during 1895." It gives first the number of Fathers, Scholastics, and Brothers of each province who have died during the year 1895, but as

Number of Deaths, Percentage, and average Age of Deaths in the Society during 1895.

Province	No. of Deaths				Percentage	Average Age			
	Fathers	*Schol.*	*Bros.*	*Total*		*Fathers*	*Schol.*	*Bros.*	*Total*
Rome	5	.....	3	8	1.94	71	.....	78	74½
Naples	8	2	4	14	4.46	72	25	76	66
Sicily	5	.....	.....	5	1.87	69	.....	.....	69
Turin	5	1	2	8	1.38	70	30	81½	68
Venice	4	.....	1	5	1.33	61	.....	28	55
Austria	9	1	7	17	2.28	60	22	49	53
Belgium	12	4	2	18	1.68	63	28	53½	54
Galicia	.....	.....	5	5	1.15	.....	.....	47	47
Germany	13	1	5	19	1.52	60	25	51	56
Holland	4	1	1	6	1.22	55	24	64	52
Champagne	9	.....	.....	9	1.54	66	.....	.....	66
France	8	3	7	18	1.95	65	25	59	54
Lyons	14	1	3	18	2.01	73	24	51	66
Toulouse	16	1	4	21	2.91	64	21	55	60
Aragon	5	1	7	13	1.22	59	21	56	44
Castile	12	3	3	18	1.69	66	23	45	55
Portugal	2	1	1	4	1.42	36	28	36	34
Mexico	.....	.....	.....	.....	.....	.....	.....	.....	.....
Toledo	.....	.....	2	2	0.36	.....	.....	62½	62½
England	9	1	2	12	1.79	62	27	81½	62½
Ireland	3	.....	2	5	1.63	54	.....	79	64
Maryland-N.Y.	9	3	1	13	2.16	62	23	73	53½
Missouri	3	1	2	6	1.36	55	33	70	56
Canada	1	.....	1	2	0.76	77	.....	21	49
N. Orleans	.....	1	1	2	0.87	.....	20	73	46½
	156	26	66	248	1.68	63.5	24.5	56.2	58.4

[2] Other minor errors noticed were the assigning of Br. Felix Savey, ✝ Feb. 21, to the Austrian Province, and Fr. Gruber to the Province of Lyons. They followed one another in the "Catalogus" and their provinces were interchanged. The brother belonged to Lyons, the father to Austria. The age of P. Dominicus Arnaldi, ✝ Feb. 28, is 73 instead of 77, and the baptismal name of Father Vigilanti is put "Vigilius" for *Livius*.

the absolute number of deaths does not give a true idea, the relative number in regard to the whole number in the province during the year is given in the column headed "percentage." Thus, though the greatest number of deaths, twenty-one, will be seen to belong to the Province of Toulouse, the proportion of deaths, or percentage, is not so great as that of Naples—where the deaths were only fourteen—since Toulouse had during the year 722 subjects, while Naples had but 336.

It may be well to add, that in making out this percentage the number in each province "ineunte anno 1895" was taken and to it was added in each case the number of those who had entered during the year. This gave the whole number of those who had been in the province during the year. The number of deaths multiplied by 100 was then divided by this whole number and the result gave the percentage of deaths for the year 1895. Thus in the Roman Province—

Number "ineunte anno 1895"	393
Entered during the year	18
Total . . .	411

Number of deaths during year—8

$(8 \times 100) \div 411 = 1.95$ per cent.; i. e. 1.95 per cent. of all who entered the Roman Province in 1895 died. In the same way the total percentage of deaths was found to be $(248 \times 100) \div 14{,}751\ (= 14{,}059 + 692) = 1.68$ per cent.; i. e. 1.68 per cent. of all who were in the Society during 1895 died.

The only other year of which we have any record is the year 1885, when the percentage of the whole Society was 1.95.[3] 1895 has thus been a less fatal year than 1885.

Finally, this second table gives the average age of the deaths of the Fathers, Scholastics, Brothers, and of all united, of each province. These averages were found by adding together the different ages of each class in each province and dividing them by the number of that class. Thus in the Province of Castile 12 Fathers died. Their collective age, as computed from the "Catalogus" and Province Catalogue of Castile amounts to 793. This divided by 12 gives 66, the average age of the Fathers. The collective age of the three scholastics is 70, which divided by three gives 23 as their average age; while 134 the collective age of the three brothers divided by three gives as their average age 45. The total average of Fathers, Scholastics and Brothers is found by adding the three collective ages together, which gives 997, and dividing them by the total

[3] See WOODSTOCK LETTERS Vol. XV., p. 342.

number of deaths, i. e., 18. The result is 55. When the remainder is ½ it is given, when less it is neglected, when more the next unit higher is taken.

The average age of the Fathers at the time of their death for the whole Society in 1895 was 63.54, for the Scholastics 24.54, for the Brothers 56.16, for all, 58.41. Ten years ago, in 1885, the average age for all was 52.35.

Another table entitled "Number and Age of those Dying in 1895," shows how many of each class in the Society have died at the age of 85 and above, from 80 to 85, from 70 to 75, etc. Thus it shows that 12 Fathers and 5 Brothers died during the year at the age of 80 or between 80 and 85; 5 Fathers, 4 Scholastics, and 1 Brother between 30 and 35 years of age, etc. The two oldest Fathers were Fathers Stevenson and Cotham both of the English Province. Both

Number and Age of those Dying in 1895.

Age.....	85	80	75	70	65	60	55	50	45	40	35	30	25	20	15	Tot.
Fathers.....	9	12	19	21	22	16	22	10	7	4	8	5	1	...	...	156
Scholastics.....	...	...	...	...	...	...	...	...	...	...	...	4	10	11	1	26
Brothers.....	2	5	8	8	7	6	6	3	5	1	7	1	2	5	...	66
Total...	11	17	27	29	29	22	28	13	12	5	15	10	13	16	1	248

reached the age of 89, Father Cotham being the elder of the two by three months, and both died on almost the same day one on the 8th and the other on the 9th of February. The next was the venerable Padre Labarta of the Province of Castile who lived to be 88. The percentage of those who reached 60 years and above was nearly 55, while in 1885 it was only 40.4.

Out of the 248, forty-six had passed fifty or more years in the Society, while in 1885 only 25 out of the 228 who died had lived fifty years as Jesuits.

An attempt has been made to compile still another table. It is entitled, "The Number Entering and Leaving the Society during 1895." It shows in the first column the number entering each province during 1895, in the second the number of the dead, in the third, the number of those who left the Society, in a fourth column the augmentum, and finally the percentage of those who have left with reference to the whole number in each province. The "Num-

The number Entering and Leaving the Society in 1895.

Province	No. Entering	No. Dead	No. Leav'g	Augment.	Percent. of Defections.[4]
Rome	18	8	7	3	1.70
Naples	12	14	22	-24	6.54
Sicily	16	5	2	9	076
Turin	32	8	17	7	2.94
Venice	11	5	6	.....	1.60
Austria	40	14	15	11	2.01
Belgium	54	15	11	28	1.02
Galicia	27	5	8	14	1.83
Germany	60	19	24	17	1.92
Holland	18	6	5	7	1.01
Champagne	21	9	8	4	1.37
France	33	18	8	7	0.83
Lyons	30	17	9	4	1.06
Toulouse	29	19	17	-7	2.35
Aragon	51	13	20	18	1.87
Castile	73	18	17	38	1.60
Portugal	21	4	4	13	1.41
Mexico	7	.....	13	-6	6.53
Toledo	47	2	16	29	2.97
England	19	12	9	-2	1.34
Ireland	19	5	1	13	0.32
Maryland-N. Y.	23	10	8	5	1.32
Missouri	16	6	4	6	0.87
Canada	12	2	6	4	2.24
N. Orleans	6	2	1	3	0.43
	695	236	258	201	1.75

ber of the Dead" and of the "Augmentum" has been repeated for the sake of comparison. The number of those entering was compiled from the list of novices given in each catalogue. The number of those leaving was found by subtracting from the number entering the number of the dead plus the augmentum. Thus in the Province of Belgium 54 entered the novitiate during the year, 15 died, and the augmentum was 28; 54—(15+28)=11, which is the number of those who left. As in the Table of the Number of Deaths, the absolute number does not give a true idea of the number of deaths, so here the absolute number of de-

[4] This Percentage of Defections is not the percentage with reference to those leaving, but in regard to the whole number in the province during 1895, as explained on the preceding and following pages.

fections does not give a complete statement of the number leaving; for a small number of defections in a small province may easily be a *relatively* greater loss than a much larger number in a more numerous province. For this reason the column of percentage of the defections is added. The numbers in this column were obtained by adding the number of those entering each province to the number "ineunte anno 1895," and dividing the number of those who left multiplied by 100 by this sum Thus, for the Province of Maryland–New York—

Number "ineunte anno" 1895 =	579
Entered during the year	23
Sum . . .	602

Number of those who left 8.

$(8 \times 100) \div 602 = 1.32$, which is the defection percentage of all in the province in 1895.

From these data we can also find the percentage of defections, both in regard to the whole number and to those leaving. For the total number of those who entered the Society in 1895 being 695, and of those leaving, 258, the percentage of defections is $(258 \times 100) \div 14{,}754 (= 14{,}059 + 695) = 1.75$; i. e. 1.75 per cent of the whole Society in 1895 left during that year. Again, while 695 entered 258 left, hence $(258 \times 100) \div 695 = 36.97$; i. e. 36.97 per cent. — more than one third—of those entering during the year 1895 left before its close.

It may be noticed that the number of the dead in this table is 236, while in the table of the "Number of Deaths" it is 248,—twelve more. This difference is owing to the fact that the table of the "Number of Deaths" gives the number of deaths up to the close of the year 1895, as taken from the "Catalogus Defunctorum," while the "Table of Defections" gives the number of deaths in each province at the time of the publication of the catalogue. In fact twelve died after the catalogues were printed,—3 in Austria, 3 in Belgium, 1 in Lyons, 2 in Toulouse, and 3 in Maryland–New York. These twelve added to 236, the number of dead of the "Table of Defections," give 248, the number of dead as given in the "Table of Deaths."

Some may be surprised at the large number of defections —258. If they will consult the Appendix to the second edition of Father Terrien's little work, "Que la Mort dans la Compagnie de Jésus est un Gage de Prédestination," it will be seen from tables there given that this number is not extraordinary. Thus for 1870, there were 160 deaths and

198 who left; in the old Society 16 Provinces in 1612 lost by death 115, and by defection 215. These though are exceptions, for Father Terrien shows, from statistics collected for a number of years, both from the old and from the new Society, that in general the number leaving about equals the number dying. This is verified in the case of our two American Provinces. Thus the catalogues show that in the provinces of Maryland–New York and of Missouri, for the last fifteen years 703 have entered, while 263 have died, and the Augmentum has been 172. The number leaving during that time must, then, be $703 - (263 + 172) = 268$. So only five more have left than have died. It is true that when single provinces are taken and for a short period the number leaving may not equal the number dying; as in the Province of Missouri for the last ten years, while 66 have died but 49 have left. When a number of provinces, however, are taken, or a number of years, the result comes out as stated by Father Terrien.

The large number of defections will not cause surprise if we call to mind that it includes all those whose names, if only once, have appeared on our catalogue. How many leave before taking their first vows! how often, too, we are called to bear witness that a year hardly ever passes without the defection of some others!

We cannot conclude this article without begging the reader's consideration for any mistakes that may be found. Care and much labor have been expended to obtain accuracy, but in so extensive a work there may well be some errors. If such as are found be sent to the editor of the LETTERS, they will be corrected in the next number.

THE STATUE OF FATHER MARQUETTE IN THE NATIONAL CAPITOL.

ITS ACCEPTANCE BY THE SENATE.

From the distant land of Wabun,
From the farthest realms of morning
Came the BLACK-ROBE[1] chief, the prophet.
He the Priest of Prayer, the Pale-face,
With his guides and his companions.

* * * *

"Peace be with you and your people,
Peace of prayer, and peace of pardon,
Peace of Christ, and joy of Mary!"

* * * *

And the CHIEFS made answer, saying:
"We have listened to your message,
We have heard your words of wisdom,
We will think on what you tell us.
It is well for us, O brothers,
That you came so far to see us!"

Longfellow's Hiawatha, Canto XXII.

In the second number of the LETTERS for 1887 (Vol. XVI. p. 175) there is given the "Bill Authorizing the Governor of Wisconsin to have placed in the old hall of the Representatives at Washington, a statue of Father Marquette." Extracts from the speeches pronounced on that occasion follow, and we are informed that the bill was passed unanimously and approved by the Governor. This was done in response to the invitation of congress, which in 1864 set apart the old hall of the Representatives for the reception of historical statues which the different States were invited to contribute. Each State was requested to send two statues. Many of the States have responded to the invitation of congress and the Old Hall has become one of the attractions of the Capitol and is known by the name Statuary Hall.

Wisconsin chose an Italian sculptor, Signor Trentanove,

[1] The "Black-Robe" of Hiawatha is none other than Father Marquette. See the last page of this article.

to make the statue of the Jesuit missionary, and after several months of labor he has produced a work of art worthy of Father Marquette and Wisconsin. It reached Washington last February, and was put in place in Statuary Hall. The location is admirable, being on the west side of the Hall fronting one of the mammoth pillars, and between the bronze statues of General Phil. Kearney, and the beautiful marble statue of Abraham Lincoln. It is raised on a pedestal of colored marble and on the front of the pedestal is the following inscription in bronze :—

WISCONSIN'S TRIBUTE

JAMES MARQUETTE, S. J.

WHO, WITH LOUIS JOLIET,

DISCOVERED THE MISSISSIPPI RIVER

AT PRAIRIE DU CHIEN, WISCONSIN,

JUNE 17, 1673.

The statue is really a work of art. It represents Marquette at about forty years of age. The face of the figure is bearded, while locks of hair fall in graceful curves to the neck behind, partially covering the ears. The features of the face are clean cut—the forehead is high and intellectual, the eyes are deep set, the nose Grecian. Over the cassock hangs a large cloak loosely fastened at the neck and thrown back over the shoulders. The left hand of the priest presses back this cloak, while the right hanging down at his side holds a map. A belt encircles his waist, carrying on the right side a crucifix and on the left side supporting a rosary. The feet are incased in low shoes ; and the right foot is advanced as if the figure were about to step forward. The head is turned a little to the right and the priest seems to be looking off into the distance as if lost in meditation. The position is one of partial repose.

It has been customary to have a formal presentation of the statues given by the different States, with speeches of presentation and acceptance and a solemn unveiling of the statue. Such was intended to be done in the present case, when suddenly there arose one of the most remarkable outbursts of bigotry and religious fanaticism that have ever been known in the country. It showed itself first in the House of Representatives by a speech of Congressman

Linton of Michigan. He was known to be the most active Representative in favor of the A. P. A. movement, and he had shown his hostility to the Church by his opposition to an appropriation for the Catholic Indian Schools and the Catholic Hospitals in Washington—appropriations which had been made for many a year before without opposition. On the very day the statue of Father Marquette was being put up in Statuary Hall, this Congressman took occasion of the debate on these appropriations, to attack the placing of the statue, as follows. We quote from the "Congressional Record:"—

I wish to have read at this time an Associated Press dispatch published in papers throughout the country.

The Clerk read as follows (dispatch from Washington, February 21, 1896):

The unveiling of Père Marquette's statue in Statuary Hall, at the Capitol, which will occur soon, will be the first instance of the placing of a memorial to a churchman in the Capitol. Father Marquette is represented in the garb of the Jesuits, standing with a map in his left hand, the right grasping his robe.

It is expected the unveiling exercises will be attended by Cardinal Satolli, Cardinal Gibbons, and the French and Italian ambassadors, together with a number of high dignitaries of the Catholic Church.

Mr. Linton. I presume that Father Stephan, who labors so assiduously here for the schools of his church, thinks it a fitting time when at this very moment in Statuary Hall, in the room of the Capitol dearest to our people, owing to the associations of great names connected with it, there is being uncovered this marble statue, clothed in the cowl and gown of a Jesuit, with crucifix, rosary, beads, and other paraphernalia of his church, standing with map in one hand, the other grasping his robe—the whole figure, including pedestal, upon which is engraved scenes of church triumph and the Jesuitical letters, "S. J.," is of an ecclesiastical character alone; in fact, so much so that devotees of that society have stopped in front of it, placed as it is in the main corridor of the Capitol, to make the sign of their creed, causing a member of the House, who may participate in debate, to say that—

The interior has been transformed, and now the only thing necessary to give the Capitol the appearance of a complete cathedral is to change the exterior but slightly by removing the Goddess of Liberty from the dome and substituting a figure of St. Peter—

And this statue of a zealous priest, not a citizen of this country, who never dreamed of the precious word "liberty," and never heard the name or even dreamed of the great State he is supposed to represent, has this day been placed, and we are informed is to remain, next to and towering above the marble form of the martyred Lincoln, standing

just beneath with troubled face and bowed head, but the stroke of whose pen freed 4,000,000 slaves. We are informed in the extract just read the unveiling exercises of this the first and the only statue of a churchman in the Capitol will be attended by that "eminent American," (?) Cardinal Satolli, and other high dignitaries of his church—this, I say, Father Stephan may consider a fitting time for Congress to present the schools of his faith with a quarter of a million dollars.

Thus spoke Congressman Linton, concluding his speech by moving an amendment declaring, that no money should be appropriated for education in sectarian schools. The assertion that Cardinal Satolli and Cardinal Gibbons were to be present at the unveiling of the statue arose from a ridiculous article in the "Washington Post," during the height of the agitation, to the effect that Cardinal Satolli and other church dignitaries had been invited to speak, and were to speak, at the inaugural exercises. This was altogether untrue; at that time Cardinal Satolli was at New Orleans. At no time were speeches made at the statue.

Congressman Linton was, however, not satisfied with the protesting against the speeches, which were announced to be made. He went much further and a few days afterwards introduced the following set of Resolutions in the House of Representatives:—

"*Whereas*, For the first time in the history of the United States there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest, named Marquette, who died in or about the year 1675, and who is referred to in the joint resolution as a reason for accepting the statue as 'the faithful missionary;' and

"*Whereas*, The Revised Statutes of the United States, section 1,814, provides only for 'not exceeding two statues in number, of marble or bronze from each State, of deceased persons who have been citizens thereof, and illustrious for their distinguished civic or military services, and when so furnished the same shall be placed in the old chamber of the House of Representatives, now known as Statuary Hall, in the Capitol of the United States;' and

"*Whereas*, The said Marquette never was a citizen of any State nor of the United States, nor performed any civic or military duty therefor; and

"*Whereas*, The statue representing him is of ecclesiastical character alone, being fashioned in church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in Statuary Hall, thereby being contrary to the intent of the joint resolution which provided for its acceptance; therefore be it

"*Resolved*, That the placing of said statue in the Capitol is not only without authority, but in direct violation of the law; and be it further

"*Resolved*, That said statue be removed from the Capitol and returned to its donors."

Congressman Linton was urged to make this attack on Father Marquette by the A. P. A. convention in Wisconsin, and these men and their allies throughout the country used

every effort to excite the people against the Church. Speeches were given, newspapers were employed, and threats were openly made that if the statue were not removed it would be disfigured or destroyed. Even old journals like the "Springfield Republican" asserted that Linton was substantially right, and that he had shown that the law authorizing the placing of statues contemplates the honoring only those who had been citizens of the United States, forgetting that there were already in Statuary Hall, busts of Kosciusko and Pulaski and Roger Williams, none of whom were born in this country, and that Congress had twice by a special vote accepted the statue. Still the excitement grew till it became so widespread, and was of such a fanatical character, that it was deemed prudent to unveil the statue without the usual speeches, and to guard it carefully night and day. The result proved that it needed but time and a little reflection for the great mass of the American people to understand the character of the movement and weigh its significance. When they did, the whole matter died away, while the discussion did more to bring into prominence the statue and the life of Father Marquette than any celebration could have done. Even the political leaders saw the movement was a mistake and we have it privately from the sculptor, Signor Trentanove, that a number of the Republican colleagues of Linton endeavored to persuade him to say no more on this subject, for fear of damaging them politically. Even Linton himself showed his appreciation of the work, for shortly after the unveiling of the statue, meeting Trentanove at its feet, the congressman admitted that it was by far the finest work of art in Statuary Hall, and in general treated the sculptor courteously. It is supposed that his action was due more to the pressure of fanatical constituents, than to his own settled determination.

But a still higher tribute to Marquette and the statue was given by the highest legislative body in the country,—the Senate of the United States. Though, some years ago—before the order was entrusted by the state to the sculptor—the offer of the statue was made to Congress and accepted, and thus no acceptance was necessary,—occasion was taken of a letter written by the Governor of Wisconsin, last March, to pass resolutions supported by the eloquent speeches of Senators Mitchell, Palmer, Kyle, and Vilas, which go far to make amends for the Resolutions presented—but never acted upon—by Congressman Linton. The matter is of such importance that we quote the Governor's letter and the Resolutions as given in the "Congressional Record" for April 29, 1896, with the greater part of the

speeches of Senators Mitchell and Vilas of Wisconsin and some extracts from the speeches of the Senators Palmer of Illinois and Kyle of South Dakota. Though we cannot admit all they say about the liberty of conscience and religion, it takes nothing from the tribute to Father Marquette, since these Senators are not Catholics and cannot be expected to hold Catholic doctrine. On page, then, 4990 of the "Record" we read the following:—

STATUE OF JAMES MARQUETTE.

MR. VILAS. Mr. President, I ask that the communication of the governor of Wisconsin which has been laid upon your table be presented to the Senate.

THE VICE-PRESIDENT. The Chair lays before the Senate the communication from the governor of Wisconsin indicated by the Senator from Wisconsin. The communication will be read.

The Secretary read as follows:

EXECUTIVE CHAMBER,
Madison, Wis., March 19, 1896.

SIR: It gives me pleasure to inform you, and through you the honorable body over which you preside, that the State of Wisconsin, in response to the invitation extended to the States of the Union under section 1814 of the Revised Statutes of the United States, and in accordance with the resolution passed at the first session of Congress in 1893, has placed in the old Hall of the House of Representatives at the Capitol of the United States a marble statue of Père Marquette. This statue was made in pursuance of an act of the legislature of this State passed at its biennial session in 1887, and is the work of the Italian sculptor, Mr. G. Trentanove, of Florence, Italy.

I have the honor, in behalf of the State of Wisconsin, of presenting this statue to the Congress of the United States.

I am, sir, very respectfully, yours,

W. H. UPHAM,
Governor of Wisconsin.

Hon. ADLAI E. STEVENSON,
Vice-President of the United States
and President of the Senate, Washington, D. C.

MR. PALMER. Mr. President, I present resolutions in connection with the same subject and ask for their immediate consideration.

THE VICE-PRESIDENT. The resolutions submitted by the Senator from Illinois will be read.

The resolutions were read, as follows:

Resolved by the Senate (*the House of Representatives concurring*), That the thanks of Congress be given to the people of Wisconsin for the statue of James Marquette, the renowned missionary, explorer, and discoverer of the Mississippi River.

Resolved, That the statue be accepted, to remain in the National Statuary Hall, and that a copy of these resolutions, signed by the presiding officers of the Senate and the House of Representatives, be forwarded to his excellency the governor of the State of Wisconsin.

THE VICE-PRESIDENT. The question is on agreeing to the resolutions.

SENATOR MITCHELL thereupon gave an account of the life and exploits of Father Marquette as follows :—

Mr. President, the ancient city of Laon, in the north of France, not far from the Belgian border, was the birthplace of Jacques Marquette, the man whom Wisconsin has seen fit to honor. It sits upon a rocky eminence and dominates the vine-covered country of Champagne. Girt about by battlements, with a stately mediæval cathedral rising in its midst, it forms a citadel and sanctuary in one.

Born into such surroundings, growing up between war and worship, young Marquette was bound to become either a soldier or a priest. He inclined to the latter, but, a hero at the core, it mattered little whether he donned cassock or cuirass. Marquette came of a martial race. His forefathers distinguished themselves in the Continental wars. Three of their descendants fell in our own war for independence. At 17 Marquette joined the followers of Loyola. Among them he spent twelve years in diligent study and in teaching. St. Francis Xavier, "the apostle of the Indies," became his model. He burned with desire for work in pagan lands. Under the authority of his order he sailed for Canada, landing at Quebec on September 20, 1666, buoyant with health and high ambition.

Up to the time of Marquette's arrival French colonization in the populating sense had proved a failure. Some insignificant settlements along the St. Lawrence, a handful of priests, a few scattering fur traders and bushrangers made up the population. All Canada did not count to exceed 6000 souls. Despite all these efforts at colonization, Canada still remained a wilderness hardly touched by the hand of civilization save in the matter of gunpowder and the equally destructive brandy. Into this domain of barbarism Marquette betook himself, having for sole protection the cross of Christ. He remained for a while at the mouth of the Saguenay River, ministering to the Montagnais Indians and perfecting himself in their language. Marquette was a gifted linguist, mastering later on six distinct Indian tongues.

In 1668 he was ordered to the Sault Ste. Marie. With a party of Nez Percés he moved up the Ottawa River, crossed Lake Nipissing to Georgian Bay, thence by Lake Huron to the "Sault." Throughout this perilous passage he stuck to his paddle like a galley slave to his oar, subject meanwhile to the taunts of his brutal companions. The party landed on what is now the American side of the St. Mary's River, at a point frequented by the Chippewa Indians. Here he erected the first church in the present State of Michigan. Here he dug and planted the first garden in the Northwest.

In the autumn of 1669 he set out for La Point de St. Esprit, in the present State of Wisconsin. This was a mission founded a short time before at the entrance of Chaquamegon Bay and not far from the western extremity of Lake Superior. Here were gathered remnants of the Huron and Ottawa tribes of Indians, who had fled before the fury of the Iroquois.

Marquette writes interesting accounts of the Indians to Le Mercier, superior of the missions:

I am obliged to render you an account of the mission at La Point de St. Esprit among the Ottawas, according to your orders, on my arrival here after a month's navigation on snow and through ice, which closed my way and kept me in constant peril of life.

Divine Providence having destined me to continue this mission, I arrived and went to visit the Indians here, who are divided into five towns. The Hurons, to the number of about four or five hundred, still preserve some little Christianity. The nation of the Outouaks is far from the Kingdom of God, being above all other nations addicted to sacrifices and juggleries. They ridicule prayer and will scarcely hear us speak of Christianity. The Kiskakons had resolved in the fall of 1668 to obey God. They were then in the fields harvesting their Indian corn. They listened with pleasure when I told them that I came to La Point for their sake and that of the Hurons, that they never should be abandoned, but be beloved above all other nations.

Winter closed in. For Marquette, what a disheartening sojourn alone on that desolate shore! For him no communion with civilized man, no caress of child, no soothing voice of woman. Even nature offered no consolation. Frost had withered the grass in the openings. The foliage of the trees had put on, by way of leave-taking, its coat of many colors, then dropped to the ground. Only the dormant pines retained their green. They slept like knights of old, with their armor on. Snow fall stilled the hum in the forest. Ice stopped the tinkle of the streams. No sound fell upon his ear save the guttural tones of savages and the swash of the angry waves of Chaquamegon.

From the west came trooping bands of warlike Dakotas, their long locks dangling, bunches of flint-headed arrows slung on their backs, and stone hatchets stuck in their belts. From the south, a thirty days' journey, bent on trade, came the more pacific Illinois.

All these brought stories of the "Great Water"—the Mississippi—flowing no one knew whither; where houses walked on the water and monster fishes swam. The exploration of this river, which he believed had its mouth in California, became a settled purpose in the mind of Marquette. He says:

If the Indians who promise to make me a canoe do not fail to keep their word, we shall go into this river; we shall visit the nations which inhabit it, in order to open the way to so many of our fathers who have long awaited this happiness. This discovery will give us a complete knowledge of the southern or western sea.

Throughout the winter he ministered to his unruly flock, baptizing the infants and instructing the adults. In the pungent smoke of his cabin he pondered over his project of discovery, schooling himself in Indian lore.

The following year the Dakotas, incensed at the conduct of the Hurons and the Ottawas, declared war upon them, "first returning to the missionary the pious pictures which he had sent them as a present." It was resolved to abandon La Pointe. The Ottawas decamped first. Marquette remained with the Hurons to join in their wanderings and privations. They took to their canoes and, mindful of the good fishing at Michilimackinac, they made their way to that "pebbly strand." The Hurons, or Wyandots, came originally from Georgian Bay, whence they fled before the Iroquois. In years gone by, on their passage to Chaquamegon Bay, they had touched at Michilimackinac. On this storm-swept, inhospitable spot, Marquette's first care was the erection of a mission chapel, calling it St. Ignace. He writes to Father Dablon:

> The Hurons come regularly to prayers and have listened to the instructions I gave them, consenting to what I required to prevent their disorders and abominable customs. We must have patience with untutored minds, who know only the devil, who like their ancestors have been his slaves, and who often relapse into the sins in which they were nurtured. God alone can fix these fickle minds and place and keep them in His grace, and touch their hearts, while we stammer at their ears.

He ends his letter:

> This is all I give about this mission where minds are now more mild, tractable, and better disposed to receive instructions than in any other part. I am ready, however, to leave it in the hands of another missionary to go on your order to seek new nations toward the South Sea who are still unknown to us.

Colbert, in France, and Frontenac, then governor of Canada, were scheming to circumvent the English and "confine them to their weak and broken line along the coast of the Atlantic." Besides, they wanted a more southerly outlet than the St. Lawrence, icebound half the year. The acquisition of the region through which flowed the much talked of but unexplored Mississippi appeared to them important to these ends. For this expedition Frontenac, on the advice of Talon, selected Marquette and Joliet. The latter was a young man, a Canadian by birth, and a trader and rover by inclination.

In December, 1672, Joliet joined Marquette at Michilimackinac. Of Joliet's coming and purpose Marquette writes:

> I was delighted at this good news, because I saw my plans about to be accomplished, and found myself in the happy necessity of exposing my life for the salvation of all these tribes, and especially of the Illinois, who, when I

was at Point St. Esprit, had begged me very earnestly to bring the word of God among them.

The winter was passed in preparation for the trip. On May 17, 1673, the two Frenchmen and five Indian companions started upon their journey in two canoes, with a small provision of Indian corn and smoked beef—a sorry outfit, but gaily escorted by hope. At first they followed the northern shores of Lake Michigan and entered Grand Baye, or Green Bay. The Indians upon the banks of the Menominee River, where they put in, endeavored to dissuade them from proceeding farther. The banks of the Mississippi, they said, "were inhabited by ferocious tribes, who put every stranger to death, tomahawking all newcomers without cause or provocation." They added that "there was a demon in a certain part of the river whose roar could be heard at a great distance and who would engulf them in the abyss where he dwelt; that the waters were full of frightful monsters who would devour them and their canoes, and, finally, that the heat was so great that they would perish inevitably." Marquette did not take counsel of these fears. The party took the same course that Nicolet had followed some forty years before, up the lower Fox River, crossing Lake Winnebago, then ascending the upper Fox to a portage, and passing over to the Wisconsin River. Here they reached the limit of previous exploration. In this neighborhood they chanced upon a village of Muskoutens, Miamis, and Kickapoos, who directed them as to their course. Marquette gave to the river the name Mesconsin, which was changed to Ouisconsin, and, finally, to Wisconsin.

Down the stream they sped, threading the currents and grating over the sand bars; by forests resplendent with verdure; past nature's fields rich with ungarnered harvests. On the 17th of June, just below the present city of Prairie du Chien, Wis., they shot out upon the virgin waters of the Mississippi. From the prows of their frail canoes came the first ripple in the rising tide of civilization which was to overspread the great West. Marquette surveyed the scene —one that no white man had ever before looked upon— "with a joy he could not find words to express," to use his own language. Southward they steered, landing to cook their food, at night anchoring in the stream for safety. They had journeyed for over a fortnight seeing no sign of human life, when they came across footprints in the mud at the water's edge. Following a path, not without trepidation, they came to a village of the Illinois. Here, when Marquette had addressed them in their own tongue, they were greeted with kindness. After a friendly smoke, Marquette

was presented with the mysterious talisman of peace, a "calumet." It is claimed that Marquette in his written narrative introduced this word into civilized speech. A feast followed. A large dog, boiled, was the "pièce de résistance." This did not tempt the travellers and they were allowed to regale themselves on the buffalo meat. Taking leave of their hosts, they drifted past the Illinois River. Later they reached the mouth of the Missouri, and their canoes were tumbled about in the turbid waters of the confluence. A little time and they espied on their left the Ohio—Iroquois for the "Beautiful River." Day after day passed on in solitude. Nearing the mouth of the Arkansas River, Indians on the banks became threatening and put out in their canoes to the attack. This would certainly have proved fatal to the party but for the calumet which Marquette had received from the Illinois. He held it aloft by way of flag of truce. The natives lowered their weapons and the travellers went on in peace. They landed at an Indian village opposite the mouth of the Arkansas. At this point they decided to turn back. A young warrior who spoke Illinois warned them of the dangers which awaited them lower down the river—death by disease or at the hands of the Indians, or capture by the Spaniards.

They had established the important point that the Mississippi did not flow into the Atlantic or Sea of Virginia, nor into the Gulf of California or Vermilion Sea, but into the Gulf of Mexico. If they proceeded farther the results of their discovery would be lost. They began their homeward voyage on the 17th of July. Paddling against the current all day under a midsummer sun, sleeping at night in a malarial atmosphere, subsisting on scant, unwholesome food, Marquette soon sickened. With him it was the beginning of the end. By toilsome stages they reached the Illinois River and ascended it, believing it an easier course to Lake Michigan than by way of the Wisconsin River. Under the guidance of a band of young Illinois warriors they reached the lake. They coasted its western shores and landed at Green Bay toward the end of September. They had been absent about four months, during which time they had paddled over 2500 miles.

Of this memorable voyage Marquette kept a journal. Sparks says:

> The narrative itself is written in a terse, simple, and unpretentious style. The author relates what occurs and describes what he sees without embellishment or display. He writes as a scholar and as a man of careful observation and practical sense. There is no tendency to exaggeration, nor any attempt to magnify the difficulties he had to encounter or the importance of his discoveries. In every point of view this tract is one of the most interesting among those which illustrate the early history of America.

At Green Bay, in the hope of recovery, Marquette remained during the winter and summer. The following fall, feeling somewhat restored, he started to the country of the Illinois with two Frenchmen and a band of Pottawatomies. They passed over the portage at Sturgeon Bay and followed the western shore of Lake Michigan. Storms baffled them. It took them a month to reach the Chicago River. Here Marquette's malady, the dysentery, took hold on him anew. Too feeble to proceed, he spent the winter with his two companions near the present site of Chicago, a prey to hunger, cold, and disease. But he had promised the Indians at Kaskaskia, on the Illinois River, that he would return. He found strength enough in the spring to visit them, and was greeted by them "like an angel from heaven."

His life was fast ebbing. He decided to set out for St. Ignace, wishing to die among his brother missionaries. The party moved northward along the eastern shore of Lake Michigan. On the 18th of May, 1675, knowing that his end was approaching, he landed. He gave directions as to his burial, asked the forgiveness of his companions for the trouble which he had caused them, then peacefully passed away.

Two years after his death a party of Kiskakons, former disciples of his, hunting thereabouts, sought out his grave. They placed his bones in a birchen box. With a flotilla of 30 canoes they conveyed it reverently to St. Ignace. King Arthur's mortuary bark did not bear to the Island of Avalon the earthly remains of a more chivalric soul. Priests, Indians, and traders assembled on the shore to receive the funeral cortege. They carried the rustic casket to the chapel, where it was buried to the sound of the church-going bell and the harmonious accents of his mother tongue, "with tapers burning, like his zeal, and incense rising, like his aspirations to heaven."

Gentleness, courage, self-sacrifice, were the characteristics of Marquette.

In fortitude he was the equal of his brother missionaries. In native refinement and in education he was their superior. He was a zealot, if you will. But I have no quarrel on that ground.

He was a Jesuit, it is true. Whatever faults the Jesuits of those days may have had were peculiar to their time. Their conduct in other countries is not in question here. In North America they stand the transcendent heroes in the advancing army of civilization. As explorers, they pushed into the cruel wilderness, unfaltering, self-devotedly, far to

the front, where others followed with calculating circumspection.

Bancroft writes of them:

> Defying the severity of climate, wading through water or through snows, without the comfort of fire; having no bread but pounded corn, and often no food but the unwholesome moss from the rocks; laboring incessantly; exposed to live, as it were, without nourishment, without a resting place; to travel far, and always incurring perils; to carry their lives in their hands, or, rather, daily and oftener than every day, to hold them up as targets, expecting captivity, death from the tomahawk, tortures, and fire.

But the qualities of priest and of Jesuit had no part in determining Wisconsin's choice of Marquette for the honors of Statuary Hall. His pure and saint-like life, his writings and his fame as the explorer of the Mississippi controlled the selection. He was the first white man to traverse our territory and write a description of it. He was the first to map out our confines. He gave a name to the river after which our State is called. On our soil he planned his voyage of discovery. From our borders he first caught sight of the waters of the Mississippi.

Marquette is the one great historic character identified with our State. Wisconsin has developed many notable men. They are the men of yesterday who may seem great to-day, but to-morrow their names will be lost in obscurity. Not so with Marquette. On the pages of history his name will shine the brighter as time goes on.

SENATOR KYLE of South Dakota followed in the same strain, concluding as follows:—

Such is the story of Marquette's life—a short one. He was but 38 years of age, and had spent but six years in his chosen mission, and yet he carved a name for himself both as philanthropist and explorer. His mission was to carry the gospel to a heathen people; yet he rendered great service to our country as a pioneer of civilization.

To such men our nation rightfully does honor. Marquette stands for a great class of Christian missionaries who have led the van-guard of explorers into the unknown parts of the earth. From the time St. Boniface carried the gospel to Germany, in the eighth century, until now, when missionaries of all denominations are penetrating the jungles of Africa, the church has been foremost in discovery and has rendered untold service to civilization.

Thus, Mr. President, the church has added greatly to the geographic and scientific knowledge of the world. To this great class of discoverers belongs James Marquette. He was saintly in character, unselfish in his purposes, and untiring in his efforts to bring the message of gladness to dark-

est civilization. How striking the contrast between this man and De Soto and scores of explorers whose ambition was gold. As many of his predecessors had done, Marquette gave his life for those he loved. Dr. Milburn well remarks, "When we hear of faith and love like theirs, can we say contemptuously, 'They were Jesuits,' and forget they were Christians sealing their testimony with their blood?"

Marquette had made a journey of 2500 miles, touching the territory of four of our Northwest States. His mission was to the Indians. He had left to Joliet the part of reporting their journey to the governor of Canada. He was content to remain and die with those for whom he had labored. His life is beautiful in self-sacrifice. His discovery ranks among the foremost and most important on the continent; and it is to Marquette the explorer that we do honor at this time. Though a simple missionary of the cross and without a possession in the world, his name is written beside those of De Soto, Balboa, Cartier, Joliet, and others who are enrolled in the historical annals of our country.

Senator Palmer concluded his oration in these words:

Mr. President, Father Marquette was a priest—I do not hesitate to speak of him by that respectful title—was an explorer, and an apostle to all the tribes and peoples he might discover. He combined the courage and resolution of Paul, and of Judson, and of Brainerd with the gentleness of John and the humanity and self-devotion of Damien, who gave his life to the service of the lepers. He had more of courage and resolution than a soldier, for without intending to resist the dangers he might encounter he met the threats of savages without fear, inspired with love for them and an eager desire to promote their temporal and eternal welfare.

Mr. President, the State of Wisconsin has selected this marble representation of this extraordinary man as its contribution to the Hall of Statuary. The selection is one worthy to be made, and the statue of Père Marquette will stand in that hall, surrounded by other statues representing men whose names will not die or be forgotten while respect and veneration for true manhood survives.

I hope it will not degrade or even lower the dignity of this occasion if I should say that I do not assent to Roman Catholic theories of ecclesiasticism, but I would despise myself if the garb of a priest of that church could hide from my view the noble, resolute, devout Christian hero within.

The great oration, however, was the panegyric of Senator Vilas of Wisconsin. This senator is well known throughout the country, for he ably filled the posts of Secretary of the Interior, and Postmaster General during the first administration of President Cleveland.

He begins by a history of Statuary Hall and refuting the attack of Congressman Linton, that Marquette should have no statue because he was not a citizen of the United States. He spoke as follows :—

Mr. President, when this lusty nation, outgrowing the habitations of its youth, built new council chambers for its legislators it was a happy thought that consecrated to the noble art of sculpture the old Hall of the House of Representatives, where patriotism will hear the echoes ring forever of glorious words there spoken for liberty and justice among men. Nor less felicitous was the plan which proposed to the sovereign associates in Federal Union the work of its embellishment as authors and sharers, in fraternal equality, of the national prizes of honor and fame to be there illustrated and preserved. So, naturally enough, came up the suggestion that was directed by Congress to go with the invitation which the President was empowered to give, desiring the States to select for this noble commemoration from among them who in life on earth had been their citizens "illustrious for historic renown or for distinguished civic or military services."

This restriction of the invitation was, however, very differently applicable to the States of our Federation. The older, especially the original thirteen, had gained even then, as States, a historic past. Among their possessions "already secure" were the records of a time beyond the memory of living men; and if not yet dim or misty still we are able to see in perspective the creative and memorable deeds done in the course of their evolution, distinguishing the merit of achievement as contemporaries can never see it. They may, therefore, justly lay peculiar claims to noble figures, radiant among the shades, whose story is the treasure of all Americans, and say, "These were our citizens."

But, sir, the conditions are necessarily somewhat different with the newer States like Wisconsin. For, although as part of colonial grants whose base was on the Atlantic coast, our territory shared with the earliest the boon of independence; it long lay an almost unknown land, the remote corner of the old Northwest of the Republic. During many ensuing years the eager crowd of home seekers pushed

out upon a course southward of the Great Lakes, unconscious of the surpassing excellence, riches, and beauty with which nature had endowed her land of choice, and so left it the prize of a later but not less fortunate generation. Thus it happens that while Wisconsin takes date with the first in liberty and title, her entrance to the Union was preceded not only by ten States—all the States, in fact, until Virginia was divided in war—which were built upon the soil won from Great Britain, but also by six erected upon later acquisitions, four of them even beyond the Mississippi. Her organization as a Territory, a Territory then stretching from Lake Michigan to the Missouri, is within the recollection of venerable Senators still in honored service in this Chamber. So it was that but sixteen years had passed of statehood when this invitation was received to share the honor and duty of contribution to the nation's Hall of Statuary.

To accept it, therefore, in terms unqualified, demanded choice among contemporaries for the special commemoration; an invidious task, not congenial to human nature, inevitably to be shrunken from. There was no chance for a far retrospection through the aisles of time, with its softening lights, its soothing oblivion, its justice in relative measurements, its elimination of true desert. Many were the brave and generous spirits, the strong and helpful, among our pioneers and the builders of our State, whom the respect and affection of their fellows commend to the grateful remembrance of posterity; too many most cherished to be omitted by a particularization of some. And when the war time befell, and manhood heard throughout the land the call of Liberty to arms, the answering voice of Wisconsin came not from some daring few, in advanced leadership of thought and action; but from every home and hearthstone, through town and countryside, responding thousands poured forth to battle, knowing well their cause; near one-half of all her voting citizens bore her banner, floating beside the Stars and Stripes on every field of war in the Southern land, and her list of true heroes a Homer might worthily sing. Not yet do we dare the choice among them, all so cherished in honor and esteem.

And so it was that, from no lack of sensibility, no lethargy of appreciation, more than twenty years passed by while the national summons to participate in an undertaking so honorable remained, not unheeded, yet unanswered.

But, sir, although the sway of nature was there longer undisturbed by immigration and settlement, that goodly land made, in fact, its entrance to the page of American history at a far earlier date. Indeed, its discovery and visitation by

the white man had much precedency in time over many of our sister States of prior establishment in the Union. A peculiar charm attaches to the story of those early days. It is augmented by the very length of the ,intervening period before the settlements of civilization came, during which the activity of development elsewhere increased the seeming quiet there. This has cast back into even deeper shade its historic dawn, and thrown upon the simple facts something like the twilight hues of an ancient story. But fourteen years after the *Mayflower* sowed her precious seed on "the wild New England shore," Jean Nicollet paddled his canoe through the rich natural rice fields of the Fox in the centre of our present borders. Before any footstep but of red men had been imprinted on the western slopes of the Alleghanies, "the good tidings of great joy" sent down through the ages by a crucified Saviour were delivered to His barbaric children of the forest in the far interior Wisconsin land.

It was Nature's way of shaping the continent which thus lured the explorer to its very heart so soon after settlement was begun upon its borders. Once upon the magnificent waters of those great interior seas, the like of which the earth does not elsewhere show, a fascination irresistible pressed on their fountain head. Side by side, often even hand in hand, cupidity and benevolence, with daring hardihood, urged the quest; and the trader's greedy courage found more than a match in the unfaltering hearts who challenged the horrors of the wilderness, bent on no selfish aim, but wholly to rescue the imperilled souls within its deep recesses. It so came to pass that without intermediate establishments of any sort, without even journey posts or resting stations, or a white man's abode along the entire route, Christianity had her missions domiciled in Wisconsin, on Lake Superior and Green Bay, while the advanced frontier of European movement, the nearest settlement or residence to the east, was a thousand miles away at Montreal.

The heavy forest stood, in primeval majesty, stretching to the prairies of the Mississippi from the mountains of the East, and not one of the coming race had ventured once within its awful solitudes. Through the vast woods westward from the Hudson and the Delaware roamed the merciless Iroquois in terrible dominion, the scourge and destroyer of the savage race, the Tartars of the wilderness, whose butcheries multiplied and deepened its solitudes and filled them with perils and horrors.

And there, sir, in the deep interior of the continent, on whose wild primeval surface no light of civilization cast a ray save the flickerings here and there begun to show along

the ocean margin, there is that vast isolation, that "profundity obscure," the lamp of Christianity was kindled by the spark brought from Calvary, and its gleams burst forth above the forest gloom, a solitary beacon, presaging and beckoning to the oncoming column of humanity soon to march thitherward in triumphant splendor. And there, sir, slender and feeble as was that early flame, and though amid sometimes distressing vicissitudes and perils, there has it ever burned unquenched. There, in the first faint gray of morning, a Caucasian's home was builded and church and school were founded; and thus, with typical step, civilization, the civilization of highest evolution, made its advent to the continent's interior on the land of Wisconsin, and, in a sense, Wisconsin took also her beginning as one among civilization's grandest forms and agencies, a self-governed Commonwealth of intelligent, God-fearing freemen.

Among the shadowy forms that move on that far-off scene, touched by the light rosy ray that tells of a splendor coming in its time, among the brave who dared the peril of that morning hour, was one, the type and exemplar of a noble class, fixed in human honor by devotion, heroism, and sacrifice, in whose soul burned also the genius of the explorer, the glorious greed of knowledge. Short and swiftly sped was his path to the altar of self-sacrifice, so often the goal of his class, but his few hard years were enough for his renown; he departed for the world beyond rewarded by the fame of history here. He was a citizen of Wisconsin only in its embryonic age; no more; but otherwise it was of such as him that Congress spake when it marked for this special honor, "persons illustrious for historic renown."

Wherefore, Mr. President, the legislature of Wisconsin, unwilling that a State which yields in public spirit and intelligence to none should stand no sharer in the national gallery of honor, and conceiving the true sense of the Congressional plan to comprehend whatever achievements upon our country's soil have brilliantly wrought toward its predestined usefulness to man, proposed to Congress that Wisconsin should be permitted, at once and together, to recognize and honor the men who daringly planted there the first abode of civilization; to distinguish and illustrate the noblest character in the vanguard of its march—the missionary of Christ; and to celebrate also a famous triumph of geographic exploration from within her borders, by raising here the marble effigy of that gentle, devoted, high-souled, fearless priest and teacher, James Marquette, the discoverer of the Mississippi.

Well knowing, of course, that the original invitation was,

for the reason given, not literally a full authority therefor, the consent of Congress was explicitly sought. Twice the legislature of the State declared itself; by its act of 1887, and again, when its Senators, or one of them, hesitated in doubt of its true desire, by its joint resolution of 1893, "urgently requesting" those Senators to secure that assent of the Government. And Congress twice responded with the desired permission. At first, the concurrence of the Senate in a joint resolution of the House of Representatives was given on the last day of the Fifty-second Congress, too late for Executive consideration among the mass of crowding measures.

The next session, first of the Fifty-third Congress, supplied the failure, and by joint resolution approved on the 14th of October, 1893, the State of Wisconsin was "authorized and granted the privilege of placing in Statuary Hall at the Capitol the statue of Père Marquette, the faithful missionary, whose work among the Indians and explorations within the borders of said State in early days are recognized all over the civilized world."

In these terms the Congress testified, Mr. President, its intelligence and appreciation of the moving considerations which justly award to this missionary and explorer a commemoration among the historic characters of America. The choice of Wisconsin was ratified, and the free interpretation which carried back the theory of citizenship to the early movers on her soil found approval.

The privilege bestowed has been exercised as it should have been. By universal testimony a work of art unexcelled has been erected in our Hall. The representatives of the State feel no other need than to say, "Go, view the artist's work, gaze upon the noble figure discerned by genius in the Italian stone. There you shall find the ideal we would commemorate; a noble man, with a soul lifted up to God, a mind inflexibly bent to duty, a heart swelling with tenderness toward his fellow-creatures, so surely treading the pathway lighted to him by education and conscience that suffering, privation, danger, death, could cause no shadow of turning in it; yet still the gentle, enthusiastic, generous man, beloved among his fellows—the man to dare without flinching, to do without boasting, the deeds that heroes do, when heaven calls."

Perhaps so I might leave it, confident in the award of credit so justly due the good State I love for its worthy gift, and conscious that the eloquent remarks of my colleague and other Senators have left no addition needful by me.

But yet, sir, I would wish to contribute something, if I could, to distinguish with clarity the figure and career of Marquette from confusion with intermingling persons and events in the background of history, and give a plainer view of what he was and what he did by drawing to the eye the circumstances in which he stood and acted.

For the discovery of the Mississippi in 1673 the Muse of History has recorded his name to stand forever on her unfading scroll.

Yet there be some, perhaps many, who see in that achievement little more than a summer ride in a bark canoe adown the beautiful Wisconsin River, as if it were in the sunlight and sweet airs, the peace and security, which the student tourist of our day oft delights in as he traces again the famous water path of exploration. It is an indolent, thoughtless view. Far different has been—ever must be—the just measure of its character and merit. A strong, vivid imagination, capable of reproducing the facts collated from memorials of the time, a penetrating sympathy with beliefs and modes of thought then entertained, must gain sway in any mind which will realize the conditions then and there environing and characterizing human effort.

It was the fruit of no sudden inspiration, fortuitously conceived and hastily executed. Already so far sunk in the immensity of forest wilds, with horrors on its trail and terrors in front, exploration had for a period halted on the shores of Superior and Michigan, or moved but little in adjacent territory. Eight years had passed since the first white man's house was built on the Bay of Chequamegon to give a home to the mission of the Holy Ghost, and all that undertaking a panic of terror had ruined, driving thence backward to the Straits of Mackinac the converts who had found a refuge there. For in the unknown Western country dwelt the Sioux, monsters of bloody deeds, the constant fear of all natives within reach of their excursions. Marquette, then beginning the labors to which he had consecrated his life, had wrought there with the tribes whose summer wanderings, like of modern tourists, carried them to the great Northern Sea. Among them the Illinois, who told him stories of the great river, long before then a misty rumor, a far-off unreality. It fired his imagination and stirred his heart with hope that craving souls in other lands might hear the Gospel's tidings from his lips. He reported to his superiors, opened the plan, and waited obediently. It required years before the answering orders followed. Then came Joliet, with five other Frenchmen. Seven men, no more, were thus to hazard the unknown regions, of which

no native spake but in notes of warning. They heard on every hand foreboding tales of terror, of mysterious and dreadful dangers. Monsters would be found in the waters, the fiercest savages upon the lands.

It was an age of credulity, and the stoutest hearts quailed often before chimeras of the fancy springing from the dread unknown. Now every friendly tribe, with common voice, at the Green Bay, along the Fox, and at the village of the Mascoutins and Miamis, where they bid adieu to the last frontier of the known, to the last friendly face, all picture only coming peril, with supplication to change their purpose. Yet on they pushed their way; timorously at times we may well imagine; with straining eye, as their frail canoes swept the bending curves of the Wisconsin; with hearts that sometimes throbbed, but unfalteringly, resolute of purpose. At length, a full month gone since they started from the Green Bay—the traveller now needs hardly a day—and there it rolled before them, the Father of Waters; there, as for untold ages all unknown, the majestic servant of nature's mighty plan! They had found it! For nearly forty years the voyageurs had passed the tale, the mystery of Indian report, of the great water in the West; now they saw it with their eyes in veritable majesty!

Mr. President, perhaps no man without experience can bring to himself by any effort a full sympathy with the emotion which such an achievement must stir in the explorer's mind. The long dream of meditation, the ripening purpose, the fixed plan, the execution begun, the hard labors done, the menacing perils met, all at last compressed to perfect fruition in a single moment! Who can measure it by any gauge but experince, yet who but must feel it worth a life to win? The judgment of the world has given accordant honor, and brightly shines the name of the discoverer on the temple wall of Fame.

Sir, no balance can invidiously weigh in competition the variant elements of merit in the many who have lifted the veil of mystery over hidden lands. One star differeth from another star in glory. There can forever be but one Columbus; never another Magellan. But the pages will never want for readers on which are written the stories of the discovery of the Mississippi and of the sources of the Nile, nor fade the names of Livingstone and Marquette.

Yet this was not discovery complete. They knew well their duty, and, though plunging afresh into the depths of prophesied perils, on they fared, out upon its wide waters, fearlessly bent to know the bounds and course set to the mighty flood in the plan of the continent, to carry back to

civilized men a broadened field of knowledge, a new map, re-forming the old terra incognita. A full month longer, oft in dangers great and real, they sturdily and bravely held their purpose down its turgid current, among strange lands and tribes, and marked its assured flowage to the Gulf of Mexico. Then, their mission fulfilled, to return with its fruits no longer jeoparded was the ensuing duty, second only in importance.

It should perhaps be noticed, sir, that in point of fact, as men now know, more than a century before the Mississippi had twice been seen by European eyes. Coasting on the Gulf in 1519, De Pineda turned through its mouth and sailed up this river, no one knows how far. Wandering over the continent in 1542, De Soto crossed it, near the Yazoo's mouth, ascended for a distance its western bank, died, and was buried in it. Neither event gave the river to the world. Where it was, what it was, whence it came, what the countries of its drainage—all were untold. Water only had been found, a fluvial mystery unsolved. Geography had gained nothing, nor, until Marquette had shown it, was the water known to be the Mississippi which these wanderers had seen. Only he who looks on past events without a perspective, like a Chinese drawing, confounds these transactions. Nor by one jot or tittle has it lessened the meed of honor measured to Marquette.

It is to this historic event, Mr. President, that the personal distinction of Marquette in the annals of America is to be ascribed. It was not conspicuously gained by service in his capacity of a missionary priest. Others shared with him the excellence, the labors, the sorrows of that character to a not inferior degree. But Fame, like the first beams of morning, gilds the heights of singular eminence, and men worship most the victories which increase dominion. And "Peace hath her victories not less renowned than war." It was his geographical conquest, the opening to man of a country unequalled in capacity for his enjoyment, the broad and splendid region of the Mississippi's drainage, which marked him for illustration by succeeding generations. Mainly this it was that affixed his name to the handsome city on the shore of Superior, to counties in the States that adjoin that wide water, and has led to the erection of the stately figure in marble now placed in the keeping of the nation.

But there mingles also, sir, a just respect for the heroic messenger of Christianity to God's children in the wilderness which has entered into its design and will share in the commemoration to endure in this monument—may it be for

ages. The statue is itself an idealization, yet it is believed so natural, so true, that every detail is but genuine exposition of personality and character. If the artist has thrown into the beauty of the face the look and lineaments which tell the far sight, the fixed hope, the unbending courage of the successful explorer, they comport and mingle with features informed by submissive piety, benevolence, and zeal to do the will of God. Sir, the early missionary to the Indian the world will never cease to reverence, as heroism and goodness must be reverenced, however differently the light may fall in after times on beliefs and methods then entertained and pursued. Among them all, of whatever church or creed, Marquette deserves place with the foremost. Not that the effects he wrought were great, nor his experience of suffering unsurpassed. Others in that "noble army of martyrs" perhaps accomplished more and suffered more. It was the abundant power in him oft and fully manifested, the spirit that burned within, and his sad untimely loss, rather than shining achievements in his few years of labor, that give his prominence as a missionary among the mission pioneers.

Mr. President, you have heard in the appropriate and interesting remarks of our colleagues the story of his career pleasingly told. Who that listened can picture to himself the conditions which then beset the devoted wanderer in that far interior, and withhold admiration of the intrepid self-consecration that took him there on such an errand? I tried a few moments since to draw to the mind by some lines the superficial picture the continent then presented, the helplessness of these missionaries' remote isolation, their necessarily absolute surrender to the fate of the wilderness. But how can one now depict to entire realization all the meaning of peril and horror that resignation then implied to them who ventured on in the very light, as it were, of the fires which had consumed their martyred predecessors?

For bitter, indeed, had been the missionaries' experiences on the very path they travelled. Once already, in the wilds between Huron and Ontario, the soldiers of the cross had performed labors and endured privations the tale of which must ever excite pity and admiration, and yet their catastrophe had been utter and horrible. Through sufferings and indignities that might have rather moved despair, love and faith had bred still a sustaining hope. Never was its light more awfully extinguished. Their unhappy converts first were decimated by smallpox, and then upon them fell the fiendish Iroquois. Horrible was the fate of all. Massacre, even to annihilation, swept the friendly tribes—men,

mothers, babes—from the face of the earth; and death, death through torments inconceivable but to savage ingenuity, the slow exhaustion of vital force amid lingering flames while agonizing wounds lacerated the inflamed flesh, had been the portion dealt the messengers of divine love. The annals of heroic devotion have no tale more pitiful than the constancy in duty to their disgusting pupils, and for it the awful earthly recompense, of the faithful fathers, Brebeuf and Lallemant.

Such was the present example, such the impending menace—martyrdom through agony unspeakable for the missionary, butchery for his converts—that lay across the path of the young priest of 29 as he set forth upon his lonely way to La Pointe de St. Esprit, on the Bay of Chequamegon. And to what a task assigned! Not, like the voyageur or trader, to plunge licentiously into the wild Indian life, rejoicing in its freedom and adventure, reckless of results. The Christian missionary met those natives to challenge their habits of thought, to attack their traditions of life, to rebuke their morals. Yet his appeal was to a spiritual nature of which they knew nothing, to hearken to a tale beyond their understanding, to lift them beyond the only world they knew or were capable of knowing. At first, perhaps, he might win attention by the charm of novelty, attractive always to the savage as even to animal nature. That sway was but momentary; his teaching necessarily carried reproof; and, gentle as he made it, few of those coarse, fierce spirits would tolerate it. Their frequent return and sometimes habitual usage were contumely, ridicule, indignity. Disgustful alike to his education, breeding, taste, was very close contact with them, and nature could but rebel against the duty religion enjoined. Dependent on them for the means of subsistence, his privations were often severe. Yet he toiled with unfailing perseverance, inventing new devices to win their trust and fix their minds on things eternal; always to encounter backsliding and relapse, and ever to see the momentous truths he taught fall like seed upon a stony ground. Whose heart must not melt in sympathy with those words my colleague read from that letter of the wearied Marquette to his superior after the ruin of the mission at St. Esprit:

> God alone can fix these fickle minds and place and keep them in His grace and touch their hearts while we stammer in their ears.

Yet bethink you with admiration of the unflagging zeal that in so few years made him master of speech in half a dozen various native tongues, that he might better strive in that desperate work of salvation!

And who so base of spirit that would deny the guerdon of fidelity and goodness when, sick and broken with the malady that sent him to his grave, in the face of coming winter he set off again on the long, hard journey up Lake Michigan from Green Bay, to bring the healing truth to the heathen souls among the Illinois, who loved him? The event realized the gloomy presage with which the journey was begun. That testimony of the faith he gave as a dying man. With return of spring he tried his last chance for life. Borne by his red brethren to the shore near where Chicago teems with multitudes to-day, he was launched in a bark canoe with two friends to paddle the long way to Mackinac. The attempt was vain. One day, gliding along the eastern coast, he recognized his summons and bade them land. They sheltered him with a hut of bark, and he, beseeching forgiveness for all their pains, calmly ordered the particulars of his burial. Parkman, to whom we owe so much, paints with simple eloquence the final scene:

> At night, seeing that they were fatigued, he told them to take rest, saying that he would call them when he felt his time approaching. Two or three hours after they heard a feeble voice, and hastening to his side found him at the point of death. He expired calmly, murmuring the names of Jesus and Mary, with his eyes fixed on the crucifix which one of his followers held before him. They dug a grave beside the hut, according to the directions which he had given them, then reembarking they made their way to Michillimackinac, to bear the tidings to the priests at the mission of St. Ignace.

Mr. President, let him who doubts the noble excellence of that good man's life contemplate the scene enacted on that coast in the next ensuing year! Then Nature bore her testimony unimpeachable to the wondrous impress of his goodness. A band of Ottawas, seven years before his pupils at La Pointe de St. Esprit, repaired at the bidding solely of their hearts to that lonely grave, with tender hands, after the fashion of their fathers—

> Washed and dried the bones, and placed them carefully in a box of birch bark. Then in a procession of 30 canoes they bore it, singing their funeral songs, to St. Ignace of Michillimackinac. As they approached, priests, Indians, and traders all thronged to the shore. The relics of Marquette were received with solemn ceremony, and buried beneath the floor of the little chapel of the mission.

Sir, was ever tribute more genuine paid to king or conqueror? Could proof more ample be of the power of that noble spirit who had thus sent the beams of human kindness through the hearts of those rough savages in whom he saw the children of God? The cold marble in yonder hall, midst all its glorious company, can testify no more clearly to a character fit for remembrance than that wild procession which in the genuine reverence of nature moved slowly through many days adown the waters of Lake Michigan. God's eye was on it; His spirit ruled that scene.

But, Mr. President, the State of Wisconsin, now a Commonwealth of 2,000,000 freemen, rejoicing in prosperity and happiness on the soil he trod so long ago, in raising this stone in the nation's Hall of Statuary does not merely celebrate a name "illustrious for historic renown," a character whose excellence is worthy of perpetual remembrance. It means still more, that it shall stand there as a testimony and monument to a principle of our social order of the utmost value to mankind—the principle of religious liberty! Sir, human intelligence and reason, all the history of the world, teach no more useful and impressive lesson than is embodied in that fundamental rule which draws an absolute and impassible line between the affairs of state and the affairs of religion, and denies to the social law all right or jurisdiction to transcend it. On one side is the citizen, a component of and subject to the state, charged with its duties, obedient to the laws within its sphere. Across it is the man, the creature of Almighty God, His worshipper, His subject, amenable there to His law and no other.

Sir, he is wrongfully despoiled, his right invaded, a grievous injury done, when to any man is denied any part or share of his social rights or privileges by reason of his religious faith. If property, if place, if honor be his rightful due among his fellows, he who strikes aught away of either because of religious opinion,—"Hostis humani generis."

And therefore it is, sir, that this statue of James Marquette will stand as a monument and emblem of religious liberty. The noble right to honor and remembrance among men, which the legislature of Wisconsin and the Congress of the United States have declared to be his, he is not denied. It is sacredly preserved. This statue is raised to him in no token of his religion, in ascription of no honor to his creed, his opinions. It invites no special countenance from the adherents of any church or any creed. Regardless of all these, neither with favor nor with disfavor to any, this statue—ideal reproduction of him as in life he was—stands to the honor of the discoverer and the man, the testimonial of a people who rejoice in the brotherhood of man, who love liberty, and who guide their conduct by its precepts without a shade of fear.

Sir, no State in all this Union can more worthily, more honorably support this attitude in the presence of the nation and mankind than the State of Wisconsin. There, sir, is a composite citizenship which mingles the blood of all the civilized peoples on the earth. Around their altars gather the faithful servants of God in many and various forms, of many diverse churches, sects, and creeds. Together they

abide in fraternity, in liberty, enjoying each his rights, trampling not upon his neighbor. Nowhere is order better maintained, life, person, property more secure. Nowhere does benevolence show a more generous and kindly face in public or in private care of misfortune. Nowhere is education more lavishly supplied; and yet, in strict observance of the rule of liberty, every shade of sectarian instruction —removed from the public schools—is left in unfettered freedom to the schools maintained by conscience. There, too, home and fireside are the centres of the noblest, sweetest life, the sure and safe foundation of a free, intelligent, powerful State.

Mr. President, no people more intelligently understands, more devotedly maintains, the basic principle of freedom to which their testimony is thus borne. They believe that upon it rest their peace and happiness. They will defend it, if need be, at any hazard. They as freely accord it to all.

We speak for no single class; we represent no creed; we court no favor, when, sir, from and for all the body of our good people, irrespective of race or opinion, my colleague and myself thus declare the sentiment which actuates our State, and supplement the action of its worthy governor in presenting to Congress the beautiful statue of James Marquette, in commemoration of his just renown and in illustration of the light and strength of liberty among men.

The VICE-PRESIDENT. The question is upon agreeing to the resolutions.

The resolutions were agreed to.

Thus, in spite of the attack of the A. P. A's., the statue of Father Marquette remains in Statuary Hall. It is a remarkable and striking tribute to the discoverer of the Mississippi. Being of pure white marble eight feet in height and raised on a pedestal which is the grandest in the Hall, it is the first thing that meets the visitor's eye on entering, for it overtops all statues near it. The pose, too, is worthy of note, and Wisconsin may well be proud of her gift. There is no more talk of removing or defacing the statue. On the contrary, people of all classes seem to rejoice that it remains in the Hall, and that it stands not only a tribute to the discoverer of the Mississippi, but as a protest against bigotry and the narrow prejudice, so foreign to all the traditions of this country.

It is, also, a splendid testimony to a great missionary and to the Society whose devoted son he lived and died, nor is it the only testimony our country has reared to him as a missionary to the Indians. Fifty years before the

statue was carved, our best known American poet, Henry Wadsworth Longfellow, sang of this heroic life in his Indian poem "Hiawatha." Many of the incidents and the very words of that poem are taken from Father Marquette's "Journal," and to it the poet refers in his notes.[2] The Black-Robe of "Hiawatha" is none other than our own Father Marquette, and his beautiful statue in the Hall of the National Capitol serves to remind us of his message, as given by the poet, and as applicable to the people of this country as of old to the Illinois —

> "Peace be with you and your people,
> Peace of prayer, and peace of pardon,
> Peace of Christ, and joy of Mary!"

FATHER MARQUETTE THE "BLACK-ROBE" OF HIAWATHA.

A NOTE TO "A LITERARY CURIOSITY."

Our readers will remember the article in our last number entitled "A Literary Curiosity" (Vol. XXV. p. 302). The author had found on reading Father Marquette's "Journal of his Discovery and Exploration of the Mississippi Valley" that it bore a marked resemblance to parts of Hiawatha, and from parallel passages he proved that Longfellow had read the Journal and embodied, almost verbatim, passages from it into his beautiful poem. Shortly after the article was printed it was found that Longfellow in a note acknowledges his indebtedness to Marquette's Journal.

This note as found in the Diamond Edition of his Works of 1886, after referring to the line—

> Toward the sun his hands were lifted

continues as follows:—

"In this manner, and with such salutations, was Father Marquette received by the Illinois. See his 'Voyages et Découvertes, Section V., in Shea's Discovery and Explorations of the Mississippi Valley, pages 22 and 242.'"

This note, while it clears the poet from all charge of plagiarism, confirms the fact that Longfellow drew from Marquette's Journal for his poem, and that the "Black-Robe" of Hiawatha is Father Marquette.

[2] See the following article and the May number of the LETTERS, p. 302.

Father Baumgartner, in his beautiful work: "Longfellow's Poetry," gives (pp. 191–220) a complete analysis of "The Song of Hiawatha," with many extracts from the poem translated by himself. When, in canto XXI., the coming of the Black-Gowns is described, Father Baumgartner in a note remarks that Longfellow here follows the relation given by Father Marquette in his Journal. It may be interesting to record the opinion which this distinguished writer and consummate literary critic has formed of the merit of this poem: He calls it "the North American Indian Edda; the most perfect of Longfellow's masterpieces. "In epic simplicity Longfellow's poem is akin to the great sagas of the north; in the vividly dramatic and highly artistic handling of the story he betrays a close familiarity with Homer and the ancients; in his deep love of nature Longfellow is the brother of the German school of romantic poets; tho' we know of no work of the latter in which Christian genius, germanic love of nature, classical perfection of form, the magical spell of a world of fairies and the unity of a clearly conceived epic plan, are blended into such beautiful harmony as in Hiawatha" (p. 220).

THE NUMBER OF STUDENTS IN ALL THE COLLEGES OF THE SOCIETY.

In the May number, page 293, we published a list of all the colleges of the Society with the number of students in each college. We asked that corrections for the errors that might be discovered be forwarded to us. Up to the present we have received notice of but one error, and that is an omission of the naval college, belonging to the province of France, but now at St. Hélier, Jersey. This naval school was separated from the college of Brest at the time of the expulsion in 1880. It counts at present 150 pupils and furnishes regularly to the French navy one fourth of its officers. It was omitted in the list sent us from France. With this correction the number of students for the province of France is 3656, the decrementum, as compared with 1878, 179 instead of 329. The whole number of students in the Society is thereby increased to 52,842, instead of 52,692. For this correction we are indebted to Père d'Alès, the editor of the "Lettres de Jersey."

EN ROUTE TO THE CONGREGATION OF PROCURATORS.

A Letter from Father Sabetti to the Editor.

ROSETO, ITALIA,
Sept. 14, 1896.

REV. AND DEAR FATHER,
P. C.

I have not forgotten your request to send you some account of my voyage to Europe. You will remember that the Fathers of the Provincial Congregation chose me to represent the Province at the Congregation of Procurators. I was glad to visit Europe again, for it was thirty-five years since I left Italy and twenty-five of these years I had spent as a professor at Woodstock.[1] Assured of the best wishes and prayers of the scholastics I left our Collegium Maximum on the 9th of August, and on the following Saturday, in company with Father Bushart, the Procurator for the Missouri Province, I set sail on the "Campania" of the Cunard line. It was the feast of the Assumption, and it proved a most propitious day, for the trip across the water was very safe, very fast and very pleasant. I enclose a card which we got as a souvenir at our last meal on the "Campania," and from which you may gather that from Sandy Hook to Daunt Rock it took us only 5 days, 11 hours and 7 minutes. I said that the trip has been also very pleasant, owing undoubtedly to the company of the Procurator of the Missouri Province. He seemed to unite most happily in his character the geniality of his native land with the generosity and broadness of views of the West. On Sunday we had divine service on board; it was conducted by an officer of the steamer and consisted in reading some chapters from St. Paul in a melancholic and unctuous tone

[1] Father Sabetti came to Woodstock as professor in the Autumn of 1871, just twenty-five years ago. He has seen all those who were with him return to Italy,—as Cardinal Mazzella, Father De Augustinis, Father Brandi, etc., —while he has remained, and has been for some years the senior professor at Woodstock. During all these years he has occupied the chair of dogma or moral, has been Prefect of Studies, and for twenty-three years he has taught moral theology. During this time too he wrote his "Theologia Moralis" which has reached a seventh edition. Of course the Provincial Congregation took no account of this in electing him procurator, it only considered that he was the best man to represent the province and it sent him. It is a happy coincidence, though, that his election coincided with his SILVER JUBILEE as a professor at Woodstock.—*Ed. W. Letters.*

of voice. Towards the end of the trip I was asked to preside at a concert for the purpose of collecting money for the poor sailors, but fearing that a portion of that money would go to some anti-Catholic association, I declined the honor. Father Bushart did the same and then the presidency went to General James of New York, ex-Postmaster General of the United States. The only moment I felt a little sad was when Fr. Bushart left me at Queenstown, for he was anxious to visit Cork, Limerick, Dublin and other beautiful spots of that beautiful island. My sadness however did not last long, for the charity and kindness of Ours at Livepool made up for the loss of my companion. I found that our fathers at Liverpool are doing a great work and their school of 2000 children deserves credit. It is this school that was so much admired by our Very Rev. Father General on his visit there soon after his election. I saw there something which I think could and should be imitated elsewhere. Having no room for the play-yard, and on that account being fordidden to take more children,—for the City Government insists on this point very much,—they have built a magnificent play-yard on the roof, turning it into a terrace. This plan saves a great deal of money and moreover procures better and purer air. In London also our fathers have made great improvements and others are to follow, especially in the church. Indeed, one who has not seen Farm and Mount Streets for a number of years would be greatly surprised now at the elegance and beauty of the new buildings put up everywhere. The Duke of Westminster, who owns the ground of that locality, is the cause of all these improvements. But while there has been a material gain, we have lost the presence of many Catholics who could not afford to pay the new and higher rent. One thing struck me very much in London,—the number and the piety of men in our church; not indeed in comparison of what we have in the United States, but considering what I have noticed on the continent. On Sunday while the solemn high Mass was going on in honor of the Feast of the Most Pure Heart of Mary, I saw two big altar boys in the sanctuary, who judging from their mustaches were undoubtedly *patres familias* or old enough to be such.

And now here I am in Paris, Rue de Sèvres. The first thing I hear is that the Rt. Rev. Bishop Keane, Rector of the Catholic University of America, has just made a retreat of eight days at our scholasticate of the province of France on the island of Jersey. He gave great edification by his

piety and cordiality, and he insisted on having no exceptions from the common life and routine of our houses. Before leaving he gave a conference on "Catholic Works in the United States;" a compte-rendu of which will appear in the next number of the "Lettres de Jersey."

I visited, of course, Vaugirard and there I learned, that this great college, as all the colleges now in France, are doing very well, although laboring under great difficulties. The principal difficulty is the want of scholastics to act as prefects and teachers. They tell me that at Vaugirard there are nearly twenty "Abbés," or secular priests, who are acting as "Auxiliaries," and the same thing, more or less, is to be said in proportion of the other colleges, not only in Paris but throughout France. This state of affairs, of course, has as a consequence greater outlay of money and diminution of boys. In fact, while formerly we had nearly 800 boarders at Vaugirard, now we have only about 500. You will ask, perhaps, how is it that the bishops can spare such a large number of priests from their dioceses to be occupied with college work. I asked about this and was told that the bishops are very willing, nay anxious, to help us by sending us their young priests, because in this way they form a good staff of professors for their "petits Seminaires," which lately have improved very much everywhere. Each diocese can always spare two or three priests, and the gain for them is immense,—first, because some young priests are less exposed to temptations in the colleges than in the ministry, and, secondly, because they are trained. But why is it that we have not enough of scholastics to meet the need of the colleges? The answer is, that while the number of vocations has diminished, owing to the military conscription, the foreign missions have been largely increased. At Vaugirard I saw a young soldier coming into the chapel, first making his examen of conscience, just as a novice would do, and then following the community into the refectory! He was a scholastic.

From Paris, I went to Turin, where I met Father Sasia the Provincial. As soon as I arrived they urged me to go to Chieri where I met theologians, philosophers, juniors, and novices, who were all anxious to come to America. My trip was through Genoa, Pisa, Rome, to Naples,—twenty-three hours of travelling by rail. In Naples I met all my old friends who had come for the Congregation. The number of the Fathers of the Congregation were 29. The Secretary was Fr. Piccirelli who had been at Woodstock. Ad-

junctus, Fr. Brandi. Deputati, Fr. Moschalchi ex-Provincial, and Fr. Mola, Master of Novices. Procurator, Fr. Moschalchi and Substitutus, Fr. Marra of New Mexico.

I have found the WOODSTOCK LETTERS known and appreciated wherever I went. In one of our houses having been asked "Who I was, and where I came from," I gave, of course my name, the name of the great Province to which I belong, and the title of my mission. But all this made no impression. Then I added that I am one of the Professors of "Woodstock College."—"Oh! is that the place from which we receive the WOODSTOCK LETTERS."—"Certainly," was my answer. Then and only then my friend was satisfied and became fully conscious of the importance of my personality. From this and from many other remarks I have heard in several places, I concluded that should you ever go around the world as "the Editor in Chief of the WOODSTOCK LETTERS" you would meet with a royal welcome everywhere.

To describe all I have seen and heard would take a volume. I saw Valle di Pompei; it is another "Lourdes." I am now at Roseto and from this my native town I send this letter to you with my best wishes and greetings to all the professors and scholastics at Woodstock.

Yours affectionately,

A. SABETTI, S. J.

QUERIES.

XL. What is the origin of the "Pax Christi" (P. C.) used after the address in our letters? Is it merely a custom, or is there some authoritative word of superiors sanctioning it?

XLI. What Greek classics were edited and annotated by Ours?

XLII. Why is St. Ignatius represented with vestments?

XLIII. What was the precise standing in the Society of the "catechists" mentioned so often in connection with our Japanese missions? Where and by whom were they constituted?

BOOKS OF INTEREST TO OURS.

FATHER VIVIER'S edition of the *Catalogi Provinciæ Galliæ, S. J.*, 1814–1836.

We all know the peculiar fascination that attaches to the study of the past; it calms the conscience of the indolent, it kindles the hopes of the sanguine, it furnishes ideals to the enthusiast, it supplies principles of wisdom to the prudent. The history of our Society forms no exception to the general rule, especially in its review of the infancy of Provinces that constitute at present one of the most important Assistancies of our Order. For though Father Vivier's work presents at first sight nothing but a dry array of facts, any loving child of the Society may "prophesy concerning these bones," and they stand "upon their feet, an exceeding great army." Materially the work is divided into three volumes, the first of which contains an Introduction and the catalogues for the years 1814–1818, the second exhibits another introductory dissertation and the catalogues for the years 1818–1827, while the third opens with the catalogues for the years 1828–1836 and closes with a lengthy appendix. In order to interest the readers of the LETTERS more vitally in Father Vivier's labors, we shall first describe the nature of his work more accurately, secondly, point out its importance for the early history of our American provinces, and thirdly select a few examples illustrative of the spirit of the whole Society.

The nature of our author's work is best described by its two main characteristics, its intensive accuracy and its extensive erudition. The father has secured accuracy by collating all available documents on every fact he states. His sources belong partly to the Archives of the Province of France, partly to the Archives of the Province of Lyons, and partly elsewhere. The Province of France furnishes manuscript lists of those received into the Society, of those dismissed, of those admitted to their first and last vows, of those ordained, and of the dead; besides, there are memoirs concerning the novitiate of Montrouge, the house of Sainte-Anne d'Aury, letters of Very Rev. F. General Brozózowski to Father Clorivière, ordinations and answers of various Father Generals to the different French provinces, catalogues of other provinces of the Society, a chronological catalogue of the Provincia Galliæ made up by Father de Guilhermy, the records of the consultations of the Provincia Galliæ (1822–1836), literature belonging to the provincial visitations (elenchi, memorials, diaries), the "litteræ annuæ" of the Provincia Galliæ, and other documents of a similar character. The

archives of the Province of Lyons furnish two manuscript catalogues of the priests, scholastics, and brothers (1827–1828), and a manuscript memoir concerning two congregations that have been of service in the restoration of the Society. Besides, Father Vivier has consulted documents from various quarters, such as the manuscript annals of Saint-Acheul, the lives of Ours, and many other writings of a similar nature. The result is a work that gives not only the annual changes in the Provincia Galliæ but notes to a great extent also the changes that occurred during the year whether they affect residence or employment. The author has been careful too in assigning to his statements their proper degree of certainty.

This intensive accuracy of the work does not impede its extensive erudition. A glance at the headings of the introductory and the closing chapters of the work shows the width of field it covers. It briefly relates the history of the restoration of the Society in France; it surveys the three sources from which the restored Society in France drew its recruits, the Fathers of the Faith, the surviving Fathers of the old Society, and the French Jesuits in Russia; it critically reviews the extant catalogues, examining the years 1814–1818 as to the dates of entrance, the residence, and the employment they assign, and revising generally and individually the text of the catalogues for the years 1819–1836; it devotes special chapters to the dates, to the notation "extra provinciam," to the different kinds of houses in the early French Society; and as if all this were not enough it adds numerous "varia" and notes both at the bottom and in the body of the page. The most important items may be readily found in the work by the help of an analytical Index at the end of the third volume, but it is to be regretted that the author has not enlarged this literary mechanism considerably.

It cannot be said that all these researches interest only the French provinces of the Society; on the contrary, the reader of the LETTERS will find in them a great amount of information supplementary to the chapters on the early history of the restored Society in the United States. Compare, e. g., the catalogue of Bardstown College for 1836 as given in the LETTERS (vol. ii. p. 124) with that in Father Vivier's work for the same year. Again, the reader of the LETTERS must have often been puzzled, how the French Provincial, Fr. Druilhet, could without further notice send four of his subjects to Bishop Flaget two years after his predecessor had refused to comply with his Lordship's petition for fathers to direct St. Joseph's Seminary in Bardstown (cf. W. L. ii. p. 110). The consequent perplexity of the Bishop who had given the seminary in care of secular priests, and of the newly arrived French fathers whose settlement in Bardstown was under the circumstances not only undesirable but opposed by many, is too well known to need description. Father

Vivier (vol. ii. pp. 53 ff.) first gives the text of various documents referring to Fr. Druilhet's manner of acting, but their testimony does not agree; then, without pretending to settle the question with absolute certainty, the author suggests at least a reasonable explanation: Bishop Flaget had applied for the French Jesuits through his brother, the curate of Billom; thus it was that after the July revolution of 1830, when Fr. Druilhet had several of his subjects at his free disposal, he applied on Sept. 10, to the same curate in order to learn whether the former application on the part of Bishop Flaget was still valid. Though the curate's answer has not been preserved, Fr. Vivier cannot be very wrong in believing it was sufficiently promising to make Fr. Druilhet dispatch four of his subjects for their new Kentucky home.

If the work furnishes the first catalogues (1831–1836) of what proved to be the beginning of the future New York–Canada Mission, it contains also sufficient material pertaining to other American Missions and Provinces to render it interesting for the Jesuit of the New World. The Mission of New Orleans finds in vol. ii. pp. 56 f., documents concerning the projected college at Iberville, instead of which St. Charles College was opened at Grand Coteau. The names of FF. Pet. Epinette, Fid. Grivel, Fr. Malevé, Pet. Malou are vitally enough connected with the earliest history of the Society in the United States, to render their previous career a matter of importance for the student of the past; now it is precisely Fr. Vivier's work that first introduces us to these heroes in the Society in Russia (v. i. pp. 17 ff.), and then unfolds their course before our eyes as long as they are members of the Provincia Galliæ.

Instead of showing, in the same manner, the importance of Fr. Vivier's work for the early history of the whole new Society, as might be done, we shall now direct the reader's attention to some points of general interest. First, the author tells us that though "in foro externo" no members were admitted into the Society in France before 1814, "in foro interno" several were received as early as 1803–1805. Thus Very Rev. Fr. Gruber received Fr. Patouillard, and Very Rev. Fr. Lustyg admitted Fr. Pet. de Clorivière; it is true that these are the only two names documentarily preserved, but Fr. J. B. Gury's Memoir quoted by the author (vol. i. pp. 6 f.) shows that others must have been admitted "in foro interno."

Another notable feature is that all our colleges in France from 1814 to 1828 were Little Seminaries, immediately depending on the bishops of the respective dioceses. Our existence in a district depended therefore always on the persevering good will of the Ordinary whose death or change of attitude towards the Society might bring on the extinction of our house. In spite of the precariousness of such an existence, our French Fathers had to choose between it and a

complete dependence on the respective Universities, since the civil law had given all public education into the hands of the Universities excepting only the Little Seminaries in which bishops might bring up their future priests without subjecting them to the shipwreck in faith and morals that usually befell the secular student (cf. ii. pp. 41 ff.).

The first four years after the restoration of the Society in France the teachers in the colleges were also prefects (vol. i. p. 30), so that this must always be understood though it may not be expressly added in the catalogues of those years. But in 1818 Father Simpson ordained in his annual visitation that in future teachers should not be employed in prefecting. Again, in 1823 Father Richardot, successor of Father Simpson, writes to Father Druilhet, Rector of Saint-Acheul: "Teachers are not obliged to do prefect work, unless they wish to do so during dinner and supper recreation; the long course theologians must prefect during these two recreations; those that study mathematics and physics prefect during breakfast, lunch, and walk; the short course theologians do the rest of the prefect duties." The following year the long course men were transferred to Paris with the result that their studies and their former companions' prefect duties were prolonged.

Fr. Vivier has also been careful to note about twelve Spiritual Fathers between 1825 and 1835 who were at the same time consultors of their respective houses (vol. ii. p. 58). The practice of this combination is explained in the Catalogue for 1835 (p. 32) where Father Renault writes to the Vice-Rector of Bardstown: "It is my intention that Fr. Gilles (the Spiritual Father) be present at the consultations when they do not concern persons in the house." In vol. i. p. 31 the author draws our attention to some offices which it is hard to explain. Here belong "commissionaire" as distinct from the office of "buyer," "pourvoyeur," and "relaveur." It is also worthy of notice that in the list of Superiors (cf. vol. iii. app. p. 32) our author enumerates "Primarii" besides Provincials, Rectors, and Vice-Rectors, because, he says, the "Primarii" were at times independent of the Vice-Rectors in the management of the pupils.

There prevailed a charming liberty in those early days as to the choice of one's Christian name. Fr. Bazire, e. g., figures in the catalogue for 1818 as "Maria Joannes-Baptista," the following six years he is merely "Maria," the next two years he appears as "Raymundus-Maria," the following year he is "Maria-Angelus," then he changes to "Raymundus," and under this appellation he enters eternity (vol. ii. p. 14). It was only in 1834, on Jan. 15, that Fr. Renault forbade to change one's baptismal name in the catalogue. We might go on enumerating many more of the joys and sorrows of our brethren in those heroic times, dilating, e. g., on the trials of the novices, or on the visitation of the year 1831 when every

twenty-second man in the catalogue is marked "cur. val.;" but we should thus lessen rather than foster the interest of our readers in the Catalogues of Father Vivier.

Meditationum et Contemplationum S. Ignatii Puncta explanavit FRANCISCUS DE HUMMELAUER, S. J. Freiburg, Herder, 1896, 435 pages.

Father von Hummelauer has expanded and developed all the points of meditations contained in the book of Exercises; his volume counting altogether fifty-seven meditations. In a solid and instructive introduction he shows the close connection of meditations and contemplations with one another and the organic unity of the whole work, the central idea or rather the practical object being the election. The arrangement of the points is sometimes quite novel, often very striking, and nearly always true to the thought of St. Ignatius. The Exercise on Hell, for example, remains under Fr. v. Hummelauer's handling purely an application of the senses. On one point we agree with Father Michael (Innsbruck Quarterly, Oct. '96, p. 698 seqq.), it is the treatment of the Foundation. Fr. v. Hummelauer with some of our Commentators erroneously believes that the end and object of the Foundation is to establish the exercitant in the state of indifference and that it goes no farther. On this point Fr. Michael quite justly finds fault with the author. In Fr. Meschler's precious commentary, no question, to our thinking, is handled more brilliantly than the Foundation. When he comes to the interpretation of the *tantum*, *quantum* and *unice eligentes quæ magis conducunt ad finem*, he goes on to say (p. 45 seqq.): "Once we begin to consider creatures in their connection with the end and as possessing greater or less fitness as means of attaining it, indifference to them is no longer possible; we must either choose them or reject them. Hence we here advance a step further, we pass to the choice and use of such creatures as are good, nay such as are the best means of reaching the end. *And thus the Foundation closes with a point of the most highly positive character.* This point is of the highest importance. We find in it the connecting link of the whole series of Exercises. The most important of the meditations that follow only develop and illustrate this last point of the Foundation. *Here we find all the rest in their germ.*"

Sancti Thomæ doctrina de cooperatione Dei cum omni natura creata, præsertim libera. Auctore V. FRINS, S. J. Paris, Lethielleux, 500 pages.

This remarkable work was published some three years ago as an answer to the work of the Dominican Fr. Dummermuth in which the latter had made most violent attacks against the late Fr. Schneemann. At first it seems to have been the policy of the Neo-Thomists to kill Fr. Frins' book by ignor-

ing it, but later on this policy was abandoned and a veritable flood of articles was poured out against Fr. Frins. In French and German periodicals, nay, strange to say, in daily political papers, French, German, and Belgian, articles so full of violent abuse were written against him that self-respect seemed to forbid Fr. Frins to take notice of them. An answer came also in book-form from Dummermuth written in the same spirit as the articles. Fearing lest, if he said nothing, it might be thought that he had nothing to say, Fr. Frins reluctantly made up his mind to break silence. One article he wrote in the "Etudes," another in the "Innsbruck Quarterly." He examines only the first eight pages of Dummermuth's book; and it is astonishing how much abuse not only of Fr. Frins, but of the greatest theologians of the Society in the past, how much loose and superficial scholarship the writer could pile up in those few pages. It is evident that Neo-Thomism has received a heavy blow from Fr. Frins. An amusing incident occurred in the course of the controversy. There fell into the hands of the Dominican Fr. Berthier a letter supposed to have been written by St. Ignatius to a friend in Paris concerning the condemnation of the theological opinions of a certain "Magister Thomas." It was a great find. A great shout of triumph was heard in the Thomistic camp. "Do you now see, they said, that hostility to the angelic Doctor is as old as the Society? Did it not exist even during the founder's life-time?" The triumph, however, was short-lived. At first our fathers, never having heard of the letter, were inclined to question its genuineness. Fr. Brucker in the "Etudes," who admits that it was written by St. Ignatius, proves conclusively that the "Magister Thomas" of the letter was certainly not St. Thomas, but most probably Thomas de Vio (Cajetan)!

Die Studienordnung der Gesellschaft Jesu von BERNHARD DUHR, S. J. Freiburg, Herder, 1896, 286 pages.

Father Bernard Duhr, the successor of the late Father Pachtler as editor of the vols. on the Ratio Studiorum in the Monumenta Germaniæ Pædagogica, has just published another work on the Ratio Studiorum which forms the ninth vol. of Herder's "Library of Catholic Pedagogics" (Bibliothek der Katholischen Pædagogik). Fr. Duhr has kindly sent to the editor of the LETTERS a complimentary copy of his work. Among the "literature" mentioned in the course of his pages are the WOODSTOCK LETTERS and Father T. Hughes' "Loyola."

The work is divided into two parts: the second part, pp. 177–281, contains a German translation of the text of the Ratio Studiorum, with all the changes and modifications introduced in 1832, so as to present the complete text of both the old and the new Ratio.

In the first part, pp. 1–177, which the author calls "Intro-

duction," he gives a comprehensive sketch of our educational system and our method of teaching, throwing new light upon some points, clearing up many misunderstandings and refuting a great number of misrepresentations and calumnies that have arisen perhaps as often from ignorance as from malice. A summary of the contents of this interesting and accurate work will be welcome to our readers.

1. Historical sketch of the origin of the Ratio.

2. Pedagogical principles: The ideal of the Jesuit educator —the teacher—gratuitousness of teaching—discipline—punishments—rewards—emulation—recreation—feasts—games.

3. Didactic principles: a) the Gymnasium (classical College): Scope—ancient languages—pagan classics—system of classes (as opposed to the modern system of courses or branches)—religious instruction—history—vernacular language—class exercises—concertation—declamation—academies—theatre—examinations. b) The Lyceum (course of Philosophy): Scope and extent—branches of study—disputations—examinations. c) the University: Professional studies—theology.

We learn from Fr. Duhr's instructive book that there is scarcely a single principle or practice in our educational system or in our method of teaching that has not been carped at or condemned by our enemies. The fury of their blind prejudice coupled with gross ignorance has betrayed many of them into the most ludicrous blunders. It is amusing to see how Fr. Duhr exposes them. We cannot enter into any details. One cardinal point of our system Fr. Duhr clearly brings out again and again, viz. our aim of training the students to "Kœnnen" rather than "Wissen," that is to say, of training them to self-exertion, and to the immediate use of what they have learned, the result being the formation of men of character, self-reliance and clear ideas; whereas the almost universal complaint against the new-fangled school is that it produces sciolists, who get a smattering of a great many things without knowing anything thoroughly: conceited, discontented and often useless men.

In the April number of the "Catholic World" appeared an article by Rev. Charles W. Currier on "Early Labors of the Printing Press," from which we transcribe the following passage:

"The work which caused the greatest sensation was the 'Ratio atque Institutio Studiorum, S. J.,' published in the college at Rome in 1586. It took nine months to print it. The part bearing on the choice of theological opinions raised a storm of opposition among the other religious orders, principally the Dominicans, who denounced it to the Inquisition. The result was that Sixtus V. pronounced against the book and, in the following editions, the chapter 'De Opinionum Delectu,' was omitted."

The author of the article was betrayed into making these

very inaccurate statements by implicitly trusting De Bure (Biographie Instructive, Paris, 1764). The historical truth is established by Fr. Pachtler in his 2d vol. of the Monumenta, pp. 15–24, and by Fr. Duhr in the work under notice.

1. The Ratio of 1586 was in no sense of the word "published," and hence caused no "sensation" whatever. It was only the project or plan of a Ratio, was printed privately for the convenience of Ours and sent to all the Provinces of the Society for examination, to be returned in due time to Rome with suggestions. "It took nine months to print it," an absurd statement. The printing of the manuscript was a small affair, but it took the six fathers who formed the committee nine months to work out the plan of the Ratio.

2. This first draft, divided into chapters and written in the form of dissertations rather than concise rules, is now very rare. It is known to exist at present only in Trier, Berlin, Milan and Marseilles. Fr. Pachtler has for the first time reprinted it entirely from the copy found in the City Library at Trier.

3. This private document was not "denounced to the Inquisition," but was wrongfully seized by the "Spanish Inquisition," at the instance of the Spanish Dominicans who in this matter were abetted by some disloyal Spanish Jesuits who were soon after expelled from the Society.

4. As soon as the seizure was reported to Rome, Father Aquaviva complained directly to Sixtus V., who far from "pronouncing against the book," became highly incensed at the action of the Spanish Inquisition and wrote a dispatch, such as he could write them, to his nuncio in Spain, inclosing a letter to the Cardinal Grand Inquisitor, Quiroga, and bidding the nuncio deliver the letter to the cardinal only after having read it to him. In this letter the masterful Pontiff commanded Quiroga in virtue of his apostolic power forthwith to restore to the Society the book of the Institute (which had also been seized) and especially the Ratio Studiorum. And unless he obeyed this command the Pope threatened to depose him at once from the office of Grand Inquisitor and strip him of his cardinalitial dignity.—Cfr. Sacchini, Historiæ Soc. p. V., tom. prior, p. 337.

5. The second draft of the Ratio was sent to the Provinces in 1591. It was now to be put on trial and in three years' time remarks, suggestions, etc., were again to be sent to Rome. In this second draft the chapter on "Delectus Opinionum" was omitted, for prudential reasons, but was sent out separately for examination in the following year. Hence Currier's statement that "in the following editions" the chapter "De Delectu Opinionum" was omitted, is again quite inaccurate.

6. The definitive Ratio, including, of course, the Catalogus Quæstionum, which remained the law till the suppression, was promulgated in 1599.

We have seen a type-written pamphlet composed by the Prefect of Studies of the College of St. Francis Xavier, N. Y., for the use of the professors and teachers of that college. It bears the modest title of "Class Programmes for 1896–'97," but contains much more than the title announces. The work is divided into two parts. The first part contains General Directions, each statement being supported by a quotation from the Ratio.

1. The End, 2. Catechism, 3. Memory Recitations, 4. Correction of Exercises, 5. Prælectio a) auctoris b) historici et poetæ c) præceptorum d) auctorum in lingua vernacula, 6. Repetition of Prelection, 7. Exercitationes et Concertationes, 8. Use of Latin, 9. Academies, 10. Order of Time, 11. Marks.

The second part, besides the class programmes, contains particular directions for the teachers of the different classes.

This seems to us to be a step in the right direction. If this programme is carried out, success is assured; for whenever we are true to ourselves, we cannot fail.

Literary work of our Fathers in Denmark.—In the supplementary numbers of the "Stimmen" (Ergaenzungshefte) our fathers who are laboring in the Danish Mission have published from time to time excellent monographs, embodying the result of their original researches in connection with the history of the reformation in that interesting country.

The first of these studies (nn. 25 and 26 of the Hefte) is Father W. Plenkers' biography of Niels Stensen, the great savant, founder of the science of geology, convert and bishop of the Northern Missions in the 17th century.

No. 60 gives the biography by Fr. L. Schmitt of Paul Heliæ, Provincial of the White Friars in Denmark at the time of the reformation, the foremost champion of the Church against the reformers in that country. In n. 61 Father W. Schmitz gives us a picture of the religious life of the Danish people during the period immediately preceding the violent introduction of the so-called reformation. The last number (n. 67) which is just out solves a very interesting and perplexing historical question. It establishes the identity of Nicolas Stagefyr, a German theologian who had been called from Cologne to Denmark by the Danish bishops, and by his learning and eloquence became the terror of the reformers. Father Schmitt proves beyond reasonable doubt that Stagefyr was none other than the great Franciscan theologian Nicolas Herborn. — The late Father W. Plenkers left in manuscript his studies on the widespread belief in witchcraft and the frightful trials of the unhappy witches in Denmark during the century immediately following the so-called reformation. These interesting studies are now being published in the "Stimmen" in the form of articles.

BLESSED RUDOLPH AQUAVIVA *Pictured by Tennyson.*—It may interest some of Ours to know that Tennyson refers to Blessed Rudolph Aquaviva in his poem, "Abkar's Dream." The great Mogul Emperor is speaking to Abul Fazl, his chief friend and minister :—

"I reap
No revenue from the field of unbelief.
I cull from every faith and race the best
And bravest soul for counsellor and friend.
I loath the very name of infidel.
I stagger at the Koran and the sword.
I shudder at the Christian and the stake;
Yet "Alla," says their sacred book, "is Love,"
And when the GOAN PADRE quoting Him,
Issa Ben Mariam, his own prophet, cried
"Love one another little ones" and "bless"
Whom? even "your persecutors"! there methought
The cloud was lifted by a purer gleam
Than glances from the sun of our Islam.
And thou rememberest what a fury shook
Those pillars of a mouldered faith, when he,
That other, prophet of their fate, proclaimed
His Master as "the Sun of Righteousness,"
Yea, Alla here on earth, who caught and held
His people by the bridle-rein of Truth."

In a note at the end of the poem Abul Fazl is quoted as saying "that one night the Ibadat-Khana," a hall in which disputations were held on religion and cognate subjects, "was brightened by the presence of Padre Rodolpho, who for intelligence and wisdom was unrivalled among Christian doctors. Several carping and bigoted men attacked him and this afforded an opportunity for the display of the calm judgment and justice of the assembly. These men brought forward the old received assertions, and did not attempt to arrive at truth by reasoning. Their statements were torn to pieces, and they were nearly put to shame, when they began to attack the contradictions of the Gospel, but they could not prove their assertions. With perfect calmness, and earnest convictions of the truth he replied to their arguments." Thus far Abul Fazl.

The Goan Padre of the poem, and the Padre Rodolpho of the note, is unquestionably our Blessed Martyr who was sent from Goa to Abkar's court to spread the Faith, and who bore the burden of disputation with the Infidels. He taught the truths of Christianity publicly, refuted the Mohammedan zealots, and was heartily hated by them for his fearless exposure of their prophet's false doctrine.—*Cf. Martyrs de Salzette, c. 3.*

CONTENTS OF THE LETTERS OF OTHER PROVINCES.

Letters & Notices. (Province of England.)

No. CXXIII.—April, 1896.

The New Oxford Movement.—An explanation why Stonyhurst and Beaumont have severed all connection with the University of London, and adopt the Higher Certificates of Oxford and Cambridge. These Higher Certificates give exemption, under certain conditions, from the first examinations at Oxford and Cambridge. It is also shown that the system of studies fostered by Oxford and Cambridge are more in accordance with the idea of the *Ratio Studiorum* than the system of the University of London.

Diary of Burmah, 1881.—By Father H. Schomberg Kerr.

Mission of the Zambesi.—Letters from Father Biehler.—Letters from Father Richartz.

Kurseong.—The scholasticate of the Mission of Bengal.

Rome.—Beatification of Blessed Bernardine Realino.—Letter from Father Chandlery.

The Arisaig Mission.—By Father Campbell.

Lent Missions, 1896.

Notes.—Stonyhurst College.—Lectures delivered in Wales by Father Lucas on "The Early British Church."—The late Father William Clifford.—Spain.—Ecuador.—Literary.

An Episode in the Lives of Cardinal Wiseman and Father Whitty.

Obituary.—Brother Ernest Velge.—Brother James Stanley; a notice only of his death, the sketch of his life is in the July number.

Ministeria Spiritualia, 1895.

No. CXXIV.—July, 1896.

Blessed Bernardine Realino, S. J.—A sketch filling nine pages of our new Blessed's life. It is well adapted for reading in our refectories at the time of the triduum which is soon to be celebrated.

Fiesole.—Letter from Father Chandlery. A description of San Girolamo, especially the church, the gardens and its surroundings—the writer reserves for another letter a descrition of our house—and of the feast of St. Romulus, Patron of Fiesole.

Mission of the Zambesi.—Letter from Father Richartz.—Letter from Father Daignault.—See *Varia* under Zambesi.

Notes.—Liverpool.—Elementary Education in Preston.—St. Mary's Church, Portico.—St. Winefride's Well Season.—Outdoor Catholic Procession in Edinburgh.—Glas-

gow.—Conclusion of Dundee Mission.—Father Strickland in the Crimea.—Literary.

Obituary.—Father Thomas Welsby.—Father Sylvester Joseph Hunter.—Father Ignatius Scoles.—Brother James Stanley.—The notices of Father Hunter and Brother Stanley are of interest to all.

LETTRES DE JERSEY. (Province of France.)

Vol. XV.—No. 2, May, 1896.

China.—Mission of Kiang-nan. Letters from Fathers Gain, David and Rossi, telling of the progress of Catholicity in their districts.—Mission of Tcheu-li. 1. Two letters from Father Albert Wetterwald, with an account of the visit paid by the French consul to our Fathers at Tchang-kia-tchoang. 2. Annual report of Father Mangin on the state of the missions in the northern part of the province, followed by interesting details about Chinese marriages and burials. 3. Opium and the missions in China. An article describing the evil effects of opium, and giving the latest decisions from Rome with regard to the growing and use thereof.

Ceylon.—Letter from Father Evrard, with a description of the Papal Seminary of Kandy.

Lower Zambesi.—Our residence at Zumbo; its trials and difficulties. Letters from Fathers Hiller and Platzer. Death of Fr. Platzer, from a letter of Fr. Hiller. State of the mission at Quelimane.

Canada.—Apostleship in the lumber camps. A Letter from Father Artus.

Alaska.—1. Notes on the Alaskan Mission, by Father Ragaru. 2. Letter from Father René; missionary work at Juneau City, and excursions into the neighboring country.

Ecuador.—The revolution at Quito. Account by Father Malzieu, published in the February Number of the WOODSTOCK LETTERS.

Australia.—Letter from Father Conrath on the state of the mission belonging to the Austrian province.

Sicily.—Our college at Catana. Its trials, its friends and its enemies.

France.—Account of the general mission given by eleven of our fathers in the city of St. Quentin.

Obituary Notices of Fathers De Régnon and Daubresse, and of Charles de Lannurien, scholastic.

Varia.—Appendix. The house of retreat at Vennes. Reprint of a pamphlet published in 1678, and describing the method followed by our fathers in giving retreats to all classes of persons.

LETTRES D'UCLÉS. (Province of Toulouse.)

Deuxième Série. Tome III. August, 1886.

Madura.—Massacre of Christians at Kalugumalai. Letters of Fathers Faure, Verdier, Lacombe, Caussanel.—Conversions in the southern part of the mission. Letters of Fathers Caussanel, Brun, Nicolas, Mengelle, Mazeran.—College of Trichinopoly. Its golden jubilee, with an account of its foundation, progress and present state. Letters of Fathers Fabre, Lacombe, Mazeran, and Mr. Alphonse Haas.—Necrological notices of Fathers Selvam, Cortes, Guehen, Rapatel, and Br. Santhumader.

Ceylon.—Letter of Father Larmey. A missionary trip to Ceylon, with an account of the death of Fr. Burthey.

Madagascar.—End of the war between the French and the Hovas, and return of the fathers to their missions. Disturbances in various parts of the island. From letters of Fathers Dupuy, Lacomme, Talazac, De Villèle, Caussèque, Gardes, Fourcadier, Fontanié, Vigroux, Castets and Labaste.

France.—Account of the great mission preached at Toulouse during Lent by 27 of our fathers.

Appendix.—1. On the practical application of the Exercises of St. Ignatius in retreats to laymen. Four letters of Fr. Watrigant to Fr. Ibos. 2. De modo instituendi spirituales collationes, seu conferentias.

LETTRES DE MOLD. (Province of Lyons.)

Vol. VII.—No. 3, September, 1896.

Syria.—An excursion into Mesopotamia in search of Oriental manuscripts. Letter of Father Louis Cheikho to the editor.—Missions given by Father Sacconi in many towns and villages of Syria, from November 1, 1894, to Christmas, 1895. A report addressed to the Superior of the Syrian mission.—Missions in the Hauran. Letter of Father Huguet.—The Silver Jubilee of the journal "Bachir," with an account of its foundation, history and successes, by Father J. B. Afker.—Obituary notice of Father Joseph Roze.

Egypt.—Our college at Cairo. Account of the presentation of a drama in Arabic by the students. Notes on the death of François Besson, scholastic, professor at the college.—Three letters of Father Nourrit, telling of the conversion of a young Mussulman, of the first Communion ceremonies at Minieh, and of the festivities in honor of the new bishop of Hermopolis.

Anatolia.—Father Girard narrates the incidents of his journey from Cæsarea to Constantinople.—Letters of Fathers Sabatier, Furgeot, Borrel, giving various information on the state of the Armenian missions.

France.—The workingmen's association at St. Etienne. Account of Father Crozier's work, and description of its headquarters.

Varia.—Bibliographical notes.

ACKNOWLEDGMENTS :—

1. All our exchanges.

2. From Padre F. X. Simó, Manila, "Cartas de los Misioneros de la Compañia en Filipinas Cuaderno X.

3. Editeur de "Lettres de Mold," "Les Œuvres d'Homines dans la Province de Lyon."

4. From Rev. H. Watrigant, St. Acheul, France, (a) "La Retraite de Vennes." (b) "Dix Ans à l'Abbatiale de Braisne." (c) "De l'Esprit pratique dans les Retraites des Séculiers (A review of this valuable "brochure" will appear in our next).

5. From Padre B. Bergoënd, Saltillo, Mexico, (a) "Catalogo de los sugetos de la Provincia de Mexico, el dia del arresto, 25 de Junio de 1767." (b) "Catalogus Prov. Mexicanæ 1896.

6. Padre Luis Fiter, Barcelona, (a) "Documentos y Actos de la Congregacion correspondentes al año 1894." (b) "Estado del Personal año de 1896." (c) "Reglas de los Secciones."

7. William Hornsby, Zi-ka-wei, China, "Pratique des Examens Militaires en Chine par le P. Etienne Zi (Sin), S. J."

8. College of Clongowes Wood, Ireland, "The Clongownian," no. 2.

9. "The Holy Cross Purple," "The Xavier," "The Fordham Monthly."

LIST OF OUR DEAD IN NORTH AMERICA

From May 15, 1896 to Oct. 15, 1896.

	Age	Time	Place
Mr. John H. Doody	27	June 8	Holy Cross College, Mass.
Br. Adriano Hendrickx.....	88	June 24	St. Louis, Mo.
Br. Henry Dickneite	78	June 26	St. Mary's, Kansas.
Fr. Edward McGurk	55	July 2	Villa of Boston College.
Br. Leander Martin	30	July 30	Denver, Col.
Br. Charles Ziomkowski....	29	Aug. 11	Beulah Villa.
Fr. Michael C. Van Agt.....	52	Sep. 1	St. Ignatius, Chicago.
Fr. Peter Point.....	94	Sep. 19	St. Mary's, Montreal.
P. Ant. Van den Heuvel.....	70	Oct. 4	Baltimore, Md.
Mr. Carroll J. Boone	29	Oct. 10	Georgetown College, D. C.
Fr. Archibald J. Tisdall.....	55	Oct. 11	Denver, Col.

Requiescant in Pace.

VARIA.

Alaska, *Father Barnum* writes from Juneau under the date, June 11, 1896. "Just a word of farewell as I set out to-night to cross the divide, 750 mile jaunt. There are nine in our party. Please make for me a notice in the Varia to this effect: That everywhere I went I received the warmest welcome and the greatest help. The V. Rev. Provincials were kindness itself and the Rev. Rectors did all in their power and showed a real interest in the work. Now I hear it has been said that the Fathers of our Province showed me little or no help and this is absolutely false."

We have received a letter from Father Barnum, giving an account of his voyage "To the Yukon River by way of the Chilcoot Pass." It will appear in our next number. He reached Forty Mile on July 6, having accomplished in twenty-six days a journey of 750 miles through an entirely desolate region.

Father Tosi has returned to the Yukon accompanied by Father Cataldo who has for many years desired to be sent to this difficult mission, and who has been appointed Visitor of the Mission.

Baltimore, *Loyola College and St. Ignatius Church.* — The number of students at Loyola College this year is 160. Lest it be thought that the number of students is falling off, it is proper to state that it would have reached 190 or 200, were it not for the fact that between 30 and 40 applicants were put off for a year or two in order to cut off a preparatory class and to raise the standard of the lower grammar classes.—In the church a much needed improvement was made this summer. It had been observed for years by the fathers, and not without anxiety, that when the church was crowded with people, which happens at least once a month regularly, and at all the novenas as well as during holy week, it was very difficult to empty the church quickly and without disorder. To remedy this serious defect, two side entrances have now been added to the large middle entrance.—The Sunday evening sermons which were successfully started some years ago, will be continued this year.

California.—Fr. J. P. Frieden, formerly Provincial of Missouri and at present tertian instructor at Florissant, has been appointed Superior of the California Mission. He will not leave for his new charge till Nov. 1, when he will have finished the long retreat to the tertians.

Canada, *A new College at Montreal.*—For some years past, side by side with the French Course, an English Classical Course has been successfully taught and well attended at St. Mary's College, Bleury Street, Montreal. It

has now been deemed expedient to separate the two courses, and to have the English Course in a building apart, under exclusively English control and direction. In view of this, suitable buildings have been secured close to St. Mary's College; and to these, for the present, the three lower classes of the English Classical Course have been transferred, and the school was opened for the reception of pupils in September, under the title of Loyola College. The classes at present are as follows: A *Preparatory Class* for boys not sufficiently advanced to enter the Classical Course, bnt who intend doing so; *Latin Elements* or *Rudiments; Syntax* or *Third Grammar.* The higher classes from Second Grammar to Philosophy, until otherwise provided for, will be continued at St. Mary's College. We are glad to note that the college is announced as a classical college and that "The system of education followed is that set down in the *Ratio Studiorum* which has met with such success for centuries in the schools of the Society of Jesus in Europe and America." The college has begun well for it had on Sept. 26, 122 students in these classes, —97 day scholars and 25 boarders. *Prosit!*

The Novitiate at Sault-au-Récollet.—During the year 1895–'96, 152 have made retreats of whom 82 made an "election." Of these 11 chose the secular priesthood, and 24 the religious life. There are ten tertians, five from the mission of New Orleans.

***Ceylon**, The Seminary at Kandy.*—Father Van der Aa, formerly Rector of Louvain, and well known as the author of a course of Philosophy, writes as follows to one of Ours:—

You have probably heard of my recent nomination to the chair of philosophy here. I have been much struck by the favorable results that have already been obtained in this new Institution. I never should have thought that within such a short time it would have been possible to infuse into these seminarists the admirable spirit of piety and simplicity, charity and union, which animates them all. Judging from what I see around me I cherish the firmest hopes that this Institution (a general seminary for the whole of India) originated by His Holiness himself will be crowned with the blessing of God. One of the things which has painfully affected me is the poverty of the seminarists' library. It consists of but a handful of books, the only works of value being the philosophical series of the English fathers, the publications of the Catholic Truth Society, and the works of Mr. Allies. You will see that this means for us utter destitution, as three courses of philosophy, together with a preparatory course of Latin, are in full swing, and the first course of theology is to be opened this year. The instalments from the Propaganda enable us to supply our most urgent wants; but by far the greater part is employed in building the great General Seminary, of which so far nothing but the foundations have been laid. We occupy, on the grounds of the seminary, a fairly large bungalow capable of accommodating from forty to fifty students. Later on this bungalow will be adapted to a Preparatory Seminary,

but for want of resources, work on the building has been stopped and we know not how long a time will pass before our able architect, Father Koch, will complete his work. You will agree that in the meantime we cannot bear to be so badly off with regard to our library. Would it not be possible for you to gather for us the refuse of the libraries which are found in the houses of your Province? Second-hand books are good enough for us. We look on them as real treasures. Lives of saints, books of devotion, tracts, biographies, works of English literature, of travel, of sacred and profane history, philosophical science, even fiction, would be most welcome. Our professors of Latin appeal for annotated editions of the classics. Remember that we have nothing, so that any help you give us will be most valuable. All that we possess at present in the "Bibliotheca Patrum" has been got together in the way I have suggested. They are all second-hand books which more than one library has been glad to get rid of; but what treasures for us!

The new Diocese of Galle.—Father Cooreman writes from Galle: The worst of trials fell upon me last week. During the night between the 20th and 21st of July a thief absconded under a temporary altar where the bishop says Mass every day. The thief got into the church whilst practice was going on up stair for a high Mass. As people do not wear shoes in this country his entrance escaped notice. About 3 A. M. one of our "boys" who sleep under the verandah of the church was startled by an unusual noise; it must have been when the tabernacle was broken into. As he did not hear anything more, he failed to give notice and went to sleep again. The theft was discovered at 5.30 A. M. and notice was immediately sent to the police. The inspector of police thought that the burglars must have made their escape by the 5 A. M. train, which takes every day a lot of passengers from Galle to Colombo. It seems that this train is most convenient to thieves as they are always at a great distance before notice can be given to the police of any thefts committed during the night. All the year round, at 5 A. M. it is still pitch dark. Up to date no clue has been found about the thieves. I am almost sure that the profanation of the sacred species was the object in view, as many other articles were left untouched. It seems that sacrilegious thefts are rather common in this country, as are besides thefts of any kind. The Cingalese seem born thieves and liars. That will make the work of their conversion a very arduous one. A few days ago the government agent of the Southern Province told me an anecdote about a magistrate, who found it so utterly impossible to find out the truth in any case brought before him, that he found the men, guilty or not, according to the even or uneven number of flies on the punkah over his head.

We are still in our days of trials; let us hope that our labors will some day bear much fruit. But humanly speaking we are working on a hopeless task. In Kandy some months ago a Catholic woman was buried on the premises of our seminary. Rev. Fr. Superior is afraid of putting a cross on her tomb, as it would be broken to pieces by the Buddhists on the same day.

China, Extracts from a Letter of Père Célestin Frin to Father Nicolet.— The persecution directed against the Christians and the missionaries during and after the war with Japan, has considerably abated, if not entirely ceased. Thanks to the interference of several European powers, the supreme tribunal of Pekin has ordered a cessation of hostilities, and the governors and viceroys are forced to show at least an appearance of justice in their respective provinces. But if the situation is improved, it is by no means all that could be desired. The lower mandarins and literates take good care to foster the popular hatred of the foreign religion and its ministers, and to raise obstacles and create annoyances wherever they can. Only a short time ago several of our fathers ran the greatest risk of losing their lives in a riot.

Our chief difficulty lies in the establishment of new posts and mission centres. We have on our side, it is true, more than one treaty whereby the right is granted us to purchase property and to establish ourselves anywhere in the interior of the country. This right, no one denies; but from the very beginning, there has been either a secret order or a tacit understanding to ignore it in practice, and to render it useless to us. They hit upon the following plan which is still carried out: The missionary has bought a piece of ground. He exhibits the deeds and titles to the mandarin, who finds them in regular and due form, and promises to protect the father in the delicate operation of his taking possession of his property. When on the appointed day the owner presents himself on the spot, he is met by a general uprising of the populace, secretly organized by the officials themselves, and the reception is such that he either turns back, or exposes himself to the danger of injury and death in attempting to brave the fury of the storm. As to the mandarin, he will simply say: "You see, it is not my fault; it is the people who do not want you!" It was on occasions such as these, that the fathers of whom I have spoken, were surrounded and almost killed by the angry mob. We have heard of one or two instances lately, where the viceroy acted with vigor, and disgraced the guilty magistrate. Again, my brother, Fr. Julian, writes that he has succeeded in establishing himself in the large town of Hoei-tcheou, and that the authorities were all benevolence and good will in his regard, there being no outbreak or disorder of any kind. Let us hope that we are at the beginning of better things.

To judge by the amount of talk which has been indulged in for some months, and by the multitude of plans and projects which are proposed every day, one would conclude that China is on the point of abandoning its old traditions at last, and of adopting the civilization of the long despised foreigner. Those, however, who know the character of this people and the way in which things are carried on here, will tell you that there is little prospect of so radical a change in the near future. The Protestant ministers have perhaps not a little to do with the spread of these ideas and rumors. The fact is that their numbers seem to be on the increase, and that their zeal and aggressiveness have been a matter of public notoriety for some time past. According

to the "Recorder" there are actually in China no less than 2351 Protestant missionaries, belonging to fifty-two different societies, all united together in the eyes of the Chinese for one and the same object, and divided by mere "non-essentials." Mr. Loumyer, the Belgian ambassador for China, Japan, and Siam, who recently died a Christian death at the general hospital of Changhai, declared that at Pekin in particular, the Protestant ministers were all astir, and did much harm to Catholicism. The Rev. Mr. Reid, in the space of six months, paid 126 visits to the great mandarins of the capital in order to convert them to Protestantism. He also wrote 273 letters in Chinese and distributed 1224 books to persons of influence. He seems to have devoted himself entirely to the conversion of the high mandarins of Pekin. One of his assistants, the Reverend Timothy Richard, has followed his Excellency Li-Hung-Chang on his trip to Europe and America, for the purpose of talking religion with him, and, if possible, of converting him. Li-Hung-Chang, on the occasion of his departure, was presented by the Protestants of Chang-hai with a magnificent copy of the New Testament, the perfect counterpart, binding excepted, of the one they have lately presented to the empress dowager of China.

Fordham.—Rev. Thomas J. Campbell was appointed Rector of St. John's College on Aug. the 21st. Father Gannon, the former rector, was appointed Socius to Father Provincial, eight days after, Aug. 28.

Frederick, The Novitiate.—Of the 22 novices entering this year 7 are from Boston College, 4 from St. Fr. Xavier's, 4 from Holy Cross, 2 from Fordham, 2 from St. Joseph's, Philadelphia, 1 from Georgetown, 1 from St. John's, Brooklyn, and 1 from Providence. There are now 12 coadjutor novices, 7 of the first and 5 of the second year.

Georgetown University.—The whole number of students in actual attendance at the university on Oct. 15, was as follows:—

College Classes		130
Preparatory Department		109
		— 239
Boarders	189	
Day scholars	30	
	239	
Law School		240
Medical School		70
		— 310
		Total, 549

Graduate School.—A department of biology has been organized in the Graduate School of the Arts and Sciences. The instruction in this department is under the direction of Ch. Wardell Stiles, Ph. D. (Leipsic), while in

the discussion of various groups of plants and animals recourse is had to specialists in the Government service, who have been engaged to give a series of lectures in their respective fields. A laboratory has been fitted up in the Old North Building, in which some of the work of this department will be conducted.

A department of music under the direction of Anton Glœtzner, Mus. Doc., has also been opened so that the Graduate School has in full operation five departments,—Philosophy, Language and Literature, History, Natural Sciences, and Fine Arts.

India. A Letter from Père Van der Schueren. St. Mary's Scholasticate, Kurseong.—St. Mary's Scholasticate dates from the year 1889, when the house of studies of our mission was transferred from the sun-scorched plains near Asansol to the cool and healthy climate of British Sikkim. At Asansol, with the thermometer rising to 112° Fahrenheit in the coolest part of the house, serious study was next to impossible. At Kurseong, the mean temperature is 58° Fahrenheit, and the thermometer never rises above 77°. St. Mary's occupies an ideal situation on one of the outer ranges of the Himalayas at an altitude of 5500 feet above sea-level. It commends a magnificent and most extensive view. To the north, the dazzling mass of the highest snowy range in the world with the three-peaked Kanchinjinga rising to a height of more than 28,000 feet; to the west, the mountains of Nepaul; to the south, the plains of Bengal, which look like an immense map stretched out at your feet; we have calculated that on a clear day the area of the plains visible from Kurseong exceeds 4000 square miles. Add to all this the numerous tea gardens with their neat bungalows which cover all the lower spurs, the beautiful valley of the Balasun river which flows 4000 feet below St. Mary's, and you will easily understand that the scholasticate occupies an ideal position as regards scenery as well as climate.

St. Mary's numbers this year, July 1896, 36 inmates: 5 professors composing the staff, one senior scholastic engaged in private study, eleven "auditores theol. schol," four "auditores theol. comp." eleven philosophers, and four coadjutor brothers. The various courses are distributed among the professors as follows: Rev. Fr. T. Adessi, Rector, teaches Logic and general Metaph.; Fr. J. Bræt, Minister, teaches Moral Philosophy, Physical Science and Chemistry; Fr. A. Van Trooy is professor of dogmatic theology; Fr. A. Multhaup, formerly professor of theology at Louvain, teaches moral theology and special metaphysics; lastly Fr. F. X. Schouppe, the well known author, is professor of the short course of theology and lectures also on Holy Scripture, Canon Law, and Ecclesiastical History. Attached to St. Mary's is a small mission of native Catholics, nearly all our servants being converts. They are excellent Christians and very much attached to their religion. A boarding school has also been opened for native children and numbers at present about twenty-five, all being Catholics or preparing for baptism. Another

excellent work is done here by Brother Didier our experienced infirmarian. He distributed gratis medicines to the poor natives, who flock to him from all sides. All look upon him as a great doctor and have great confidence in him. The good brother does not fail to baptize the children who are brought to him in a dying condition. He has in this manner already baptized 196 children, all of whom, with one or two exceptions, died shortly after their baptism.

General News.—A new honor has been conferred upon Fr. Lafont who has done so much to win a great name for St. Xavier's College, for the Society and the Catholic religion in Calcutta. Fr. Lafont has been deservedly called "the Father of Science in India," a name given to him by the leading newspapers of Calcuttta. He has the highest reputation as a lecturer on scientific subjects. His renown dates from the great cyclone of 1867, when his observations attracted general attention. Fourteen years ago Fr. Lafont was created by the Government of India Associate of the most distinguished order of the Indian Empire. Recently, at the special request of the Marquis of Dufferin, the British Ambassador at Paris, Fr. Lafont has been created by the French Government "Officier d'Académie." His Excellency, who while Viceroy of India held Fr. Lafont in high esteem and affection, forwarded himself to the Rev. Father the insignia and diploma of his new dignity accompanying them with a most courteous letter. Fr. Lafont has also been for many years a Fellow of the Calcutta University, and has this year been elected a member of the Syndicate or governing body of the University.

Both our colleges at Calcutta and at Darjeeling have won new laurels in public examinations. At the last two examinations in Arts of the Calcutta University, students of St. Xavier's College have taken successively the first and second places on the list of successful candidates. This is a great honor for St. Xavier's, considering that the number of candidates at these examinations usually exceeds four thousand. The Special Department of St. Joseph's College, Darjeeling, has also secured new successes. One of its pupils stood first on the list of successful candidates for the "Opium Department" examination. Another secured the distinction of being the first student who has passed in India the Matriculation Examination of the London University in the first division. A third has passed into the Police Force as Assistant District Superintendent obtaining second place in the examination, while two others have secured admission into the Civil Engineering College, Roorkee.

On the 2nd of August, '96, Fr. A. Bruni our veteran Indian Missionary celebrated his jubilee of 50 years priesthood in the Society. Fr. Bruni is in his 65th year in the Society, 45 of which he has spent in India. He has formerly been twice Rector of the College of Trichinopoly and also Superior of the Madura Mission. No efforts were spared to make this celebration as grand and solemn as possible.

Jamaica.—The following account of St. George's College Commencement is from the "Jamaica Daily Post" of July 1, 1896.

Breaking-up day at St. George's College. — It is not often that the exhibitions of our schools assume an aspect as pleasant as did that of St. George's College on Monday evening last, when Cardinal Wiseman's students' drama, 'The Hidden Gem' was performed by the pupils, at the East Branch schoolroom. It struck me from the beginning that, so far from belonging to the conventional order of frivolous farces, 'The Hidden Gem' conspicuously demanded classification among plays of dramatic significance and absolute merit. Its characters require conception and interpretation on the part of the performers. The play is in the truest sense extremely realistic; and, instead of being full of mere levity and amusement, the dramatic element predominates, and the action is decidedly entertaining and gratifying to the intelligence. It is by inculcating in the youth a love of amusement of this excellent description that a stimulus is given to the cultivation of a delicate and refined taste.

The merits evinced by all the performers, reflect the greatest credit on Father Emerick, who was responsible for the training of the boys and the staging of the play, and we heartily and honestly congratulate the reverend gentleman on the enjoyable entertainment which he provided; and this the more so when the superior standard of *The Hidden Gem* is taken into consideration.

Father Emerick, on introducing the Play to the audience, stated that Father Pardow had sent out two prizes to be competed for by the pupils of the School. The first prize was 30s in gold, and the second 10s in gold.

The Judges were Messrs. William Morrison, M. A.; Principal of the Collegiate School, L. J. Preston, and George Douglas, and the points on which the decision of those gentlemen would be based were:—Conception of character; articulation (clear and distinct); management of voice; pronunciation, and movements of body and limbs.

The training of the pupils who took part in the play—some twenty-five or thirty in all—was, as one of the judges remarked, in itself a liberal education, in so far as it gave to each amateur a distinct conception of the character which he represented—and showed him the value of a good delivery in respect of clear articulation, facile management of the voice, and correct pronunciation.

The "make up" of the various characters was not in all cases historically correct, and there were some rather comical incongruities, but slight deficiencies in the mounting of the play could well be pardoned in view of the admirable acting. Of course there were some better than others, but the general standard reached was a high one. One excellent feature was the clear and distinct manner in which, without exception, they spoke their lines. Some showed first class dramatic ability and will no doubt be heard of again in days to come in connection with similar entertainments.

The play being over, the judges retired to consider their decision, and dur-

ing their absence, Father Kelly kept the audience in good humor by delivering a short address.

On the return of the judges, Mr. Morrison, Chairman of the Committee, named the winners of the prizes competed for in the Play, the amount being equally divided. He stated that as they were awarding Father Pardow's prizes, the judges had felt themselves so pleased with the whole performance, that they had subscribed for two extra prizes of ten shillings each.

Masters Chas. Campbell and John Walsh, who were bracketed equal by the judges received each one sovereign.

Rt. Rev. Chas. Gordon, D.D., Vicar Apostolic of Jamaica, Rt. Rev. Fr. Jos. Mooney, Chancellor of the Archdiocese of New York, Rev. M. J. Phelan, of New York, and Justin McCarthy, Esq., of Kingston, donated the other prizes.

Owing to the late hour at which the performance concluded, the distribution of prizes did not take place. The prize list was, however, read out by the Rev. Father Kelly. The prizes were distributed by Bishop Gordon at nine o'clock the following morning at St. George's College.

During the course of the evening interesting speeches were delivered by Mr. L. J. Preston, Assistant Resident Magistrate for Kingston, Mr. W. Morrison, M. A., and the Rev. W. Gillies, a Scotch Calvinist minister, who all complimented the fathers and pupils on the excellent quality of the work done in the college. In these remarks all intelligent men must concur. The Society of Jesus insists on all its members becoming proficient teachers; and herein it shows its wisdom, for there is no surer way to maintain the power and influence of the Church over the lives of men than by looking after the education of the young and rising generation. St. George's College is certainly doing a meritorious and valuable educational work in Kingston; and the eulogiums passed upon its teaching staff were highly deserved.

The *Newsletter* of same date had the following:—

We congratulate the President of St. George's College, the Right Rev. Bishop Gordon, the Principal, the Rev. Patrick H. Kelly, the Rev. A. Emerick and the other teachers on the signal success which attended the dramatic entertainment on Monday evening. The College, under the direction of the Jesuit Fathers, who are recognized as being among the best teachers in the world, has entered upon a fresh career of usefulness as one of the leading educational institutions in the island.

St. George's College for the New Scholastic Year,—Father Gregory has been appointed Principal of the college, Fr. Kelly is Professor of Mathematics and Procurator. Fr. Emerick has been sent to assist Fr. Rapp in the western part of the island.

Extract of a letter from His Lordship Bishop Gordon to Rev. Father Provincial. Kingston, Sept. 25, 1896:—

Jamaica is an interesting mission indeed. In no place on earth have Catholics such fair play; no where do they stand better with government, or

have more sympathy from the press and the enlightened public. In no place does the Church stand out more clearly as the leader in progress; and, living in the eye of the public and in the full light of day, she silences the tongue of slander.

Great things may be expected from the new orphanage, if we get more pecuniary help. As it is St. Claver's Orphanage, it ought to be the spoiled child of the Society just now.

The interest shown by intelligent Protestants is extraordinary. Thus the government gives us the irrigation-water free. It has also allowed its engineers to improve the water-course; has given us all the banana trees and the coacoa-nut trees along where the irrigation-canal skirts our land, and has thrown back the fence to make the strip of land more thoroughly ours. The Jamaica Railway Company does all our trucking gratis, and the trucking of banana-suckers has been great. The company gives a free pass to Sister Claver, the Superioress of the Orphanage, and her companion child.

Our neighbor Mr. Turner, one of the largest banana growers on the Island, superintended the putting in of forty acres of bananas. He sends presents of milk, bananas and mangoes to the Orphanage and frequently lends his drays.

As to the success of the venture there is no doubt; but owing to the lateness of our starting banana culture, it will be two years before it is in full swing. It will pay its way next year and make a profit the year after.

Father Emerick is having difficult and discouraging work in his mission, but he is full of zeal and hope.

Extract from a Letter of Father Mulry to Rev. Fr. Provincial. Kingston, Sept. 18, 1896:—

As the monthly intention of the Apostleship is Spiritual Retreats, I have arranged for the promoters, some seventy in number, a retreat of five days, with three exercises or meditations each day. The time of the exercises being so arranged as not to interfere with ordinary duties. It is I believe the first retreat for lay persons given in Jamaica.

St. Claver's Orphanage with fifty-four boys is doing well. Thirty of the dusky children made their first Communion on the Feast of St. Peter Claver. A few days ago, Sister Claver was down to her last farthing. Nothing daunted she gathered the children together in the chapel and directed them to pray for her intention, which was money-help. The prayers of the little ones finished, she despatched one of them to the Post Office saying: 'Be sure to bring me back a letter with money in it.' The boy returned shortly with four letters, and opening one of them she found in it a pound note. That same evening, while rummaging among her papers, she found another pound note; having no idea of how it came there.

A few days ago the boys on their way through the bush from the banana field, came suddenly upon two large iguanas, which are very rare in Jamaica. They captured them alive. One of these gigantic lizards is nearly five feet in length.

Father Isaac Jogues.—Rev. Father Provincial has sent the following letter to all our houses :—

NEW YORK, August 13, 1896.

DEAR REVEREND FATHER IN CHRIST, P. C.

The two hundred and fiftieth anniversary of the death of Father Isaac Jogues offers many favorable opportunities for taking the preliminary steps in the process of his beatification.

Rev. T. Armellini, the Postulator of the Causes of Ours, is urging the presentation of this process, and Father A. Jones of the Mission of Canada, has been appointed to prepare it. His work will be facilitated by the many authentic documents already collected by those who have been interested in the Cause since the death of Father Jogues, of his saintly companion, René Goupil, and of the first distinguished fruit of their heroic deaths, Catharine Tegakwita, whose Cause, as you know, is to be combined with theirs.

The measures taken during the past ten years, such as the publication of *The Pilgrim of our Lady of Martyrs*, and the pilgrimages to the Shrine erected on the site of Father Jogues' death, have aroused the interest of the faithful, who prove by their pious generosity their eagerness to see Father Jogues and his companions beatified.

Meantime the expression of our own desire for this happy event, given in our late Provincial Congregation, will be a great encouragement to all of Ours who are engaged in preparing or furthering this process.

In order to co-operate with them all the more effectually, it is proposed during this anniversary, to make the lives and the Cause of these servants of God better known among Ours and among the pupils, congregations, sodalities and societies under our charge. As a means of doing this we have the excellent life of Father Jogues, written by Father Martin and translated by Dr. Gilmary Shea; *The Pilgrim of our Lady of Martyrs*, which is to be more extensively devoted to this Cause in the volume which will open with next year; illustrated lectures, which the Fathers of the Apostleship of Prayer are preparing to give in behalf of the Cause; a play and tableaux based on the life and captivity of Father Jogues, and adapted for use in our Colleges; finally, the pilgrimages to Auriesville, which may be made in due season with great benefit to the pilgrims as well as to the Cause.

Although your many cares and labors are already more than a sufficient tax upon your zeal, I do not hesitate to urge all this on your attention, because I am satisfied that you appreciate our debt to the memory of Father Jogues, both for the example he has left us, and for the esteem he has won for us from non-Catholics as well as from our own. I need not remind you how beneficial it will be to our own piety and to that of our congregations to be permitted to venerate these holy souls upon our altars. I am confident, too, that you will be encouraged in your efforts by the hearty co-operaton of the souls under your charge by their prayers, and, so far as they can, by their alms. Let us hope also that they in whose behalf we are laboring may greatly assist us in this and in all things by their intercessions.

Recommending myself to your prayers and holy sacrifices, I am, Reverend Father, Yours in Christ, W. O'B. PARDOW, S. J.

The Office of the "Pilgrim" has issued a circular in which we are told that by a happy coincidence it happens, that on the very eve of this two hundred and fiftieth anniversary year, the Rev. T. Armellini, S. J., the Postulator of the Cause of Father Jogues in Rome, has called for active work on the first process of his beatification. He has also suggested that, with Father Jogues

and his companions, we should unite the processes in behalf of Fathers John Brébeuf, Gabriel Lalemant, Anthony Daniel, and Charles Garnier, who gave their lives for the faith a few years after Father Jogues, so that their anniversaries will likewise occur within the next five years. The Bishops of Canada have already petitioned for the introduction of their cause, just as our own bishops have done for that of Father Jogues.

The circular explains the need of means, and concludes with an appeal for prayers and alms that all who are interested in the Cause of Father Jogues, René Goupil, and Catharine Tegakwita, may help us to inaugurate this anniversary year by taking efficient steps for the process of their beatification.

Madagascar.—The French conquest and subsequent annexation of Madagascar have not, so far, proved an unmixed blessing to our missionaries on the island. During the war, many of them had generously volunteered to accompany the soldiers on their marches through the country, and to attend the wounded and plague-stricken in the hospitals. Several even had laid down their lives in these services of charity. When peace was proclaimed, they all hastened back from the neighboring islands, where they had been forced to take refuge, and returned to the scenes of their former labors. Undismayed by the ruins they met with on all sides, they set to work with renewed zeal and devotedness. They gathered together their scattered flocks, and rebuilt or reopened their schools and churches, confidently trusting that better times were now dawning for the conversion and civilization of the island. As long as the military government lasted, all went well. The soldiers had much to be grateful for, and were not slow in giving proof of their gratitude. The robbers and incendiaries were compelled to give up their plunder, and to indemnify the fathers; edicts favorable to the Christians were published, and help and protection were given to the missionaries. Too soon however the arrival of the new governor sent by France put an end to this satisfactory condition of things. Strange to say, the man appointed to represent the interests of a Catholic nation, is an apostate who has publicly renounced the Church, and has become an aggressive and bigoted sectarian. His smiles and favors are all for the Protestants, whose temples he frequents and whose interests he promotes. For the Catholic missionaries he has nothing but dislike and ill-disguised hostility, and as a consequence they are exposed to many difficulties and vexations.

To make matters worse, serious disturbances and riots have lately broken out in various parts of the island. The insurgents look upon the Christians as the friends of France, and invariably fall upon them in the first place. They burn down their chapels and schools, drive them from their homes, ill-treat them and sometimes even put them to death. The missionaries are in greater danger than their neophytes. Only a few months ago, Fr. Berthieu an old and valiant missionary was put to death by the savage tribe of the Tahavalos under circumstances of peculiar cruelty. We gather the follow-

ing details from a letter written by Monsignor Cazet, Vicar-Apostolic of Madagascar to the "Missions Catholiques."

When the rebels had dragged him outside the town, Fr. Berthieu could scarcely walk, and begged that his arm might be freed to enable him to wipe away the blood which filled his eyes. "What matters it if you die!" was the rough answer. On arriving at the village of Ambohitra, it was found that the church and school had been burnt to the ground some days before. Thence, as the poor father was unable to stand on his feet any longer, they seized him by the two arms, and literally dragged him northward to the village of Ambiatiba where a council was held to determine his fate. Some proposed to take him to their chief Rabozaka, while others demanded that he should be put to death on the spot. The latter opinion prevailed, while the missionary, listening to their deliberations, suffered the agony of death by anticipation. They took him to the eastern extremity of the village, to the bank of a deep river called Mananara, where they shot him three times, and afterwards beat him with clubs till he expired. His body was then flung into the river.

There cannot be the least doubt, adds the bishop, that the father died a martyr of charity. His death was brought about by his love for his flock, and his desire to convert the infidels, for he could easily have escaped all danger, if he had wished. A few days previous to his seizure, he was implored to take refuge in the capital, but he would not leave his beloved Christians who were fugitives from their homes, and so deprive them of the support of his presence.

Missouri Province. *The Scholastics' Villa at Waupaca.*—The procuring of a suitable summer villa, at which the scholastics who work in the various colleges of this province could find rest and recreation during the long vacation each year, was a problem that sorely vexed the minds of superiors ever since the conversion of Beulah villa to the use of the scholasticate students exclusively. The difficulty of a satisfactory solution regarded chiefly the location, which, while being sufficiently central, should be situated in the neighborhood of the Great Lakes where alone coolness and the variety of healthful sport necessary to enjoyment could be assured. Happily, towards the close of the vacation of 1895, a satisfactory solution presented itself. Rev. Fr. Provincial was informed that a very choice piece of property, consisting of 15 acres, and commanding a prominent position on one of the largest of a series of lakes known by the name "Chain O'Lakes," near Waupaca in Wisconsin, was for sale at very low figures. He visited the place, satisfied himself of its entire adaptability to the purposes of a common villa for our teachers, and after due consultation followed by the approval of V. Rev. Fr. General closed the deal transferring the property to our colleges. At once the erection of a commodious building and the putting of the grounds into shape were set on foot: and so satisfactorily did all the work progress that in

the first week of July of this year the formal opening of the new villa took place. The villa, which had been christened "Loyola" by superiors and further characterized by the local authorities as the "Teachers' Rest," has been fully tested during the past vacations; and the common verdict is that in answering all the requirements it has proved an undoubted success.

St. Louis University, Scholasticate.—Only one change has been made in the faculty this year; Fr. C. Borgmeyer has been appointed professor of astronomy and mathematics in place of Fr. J. Becker, who was recalled to his province. The philosophers number 60, of whom 20 are in the 3rd year, 15 in the 2nd, and 25 in the 1st year; 8 belong to the New Mexican Mission, 2 to the Province of Mexico, and 50 to the Missouri Province.

College.—The principal changes in the faculty are those made in the office of prefect of studies, which is filled this year by Fr. W. B. Rogers, and the chairs of philosophy and rhetoric occupied respectively by Fr. W. Kinsella and Fr. B. Otting, the late incumbents, Fr. F. Cassilly and Fr. W. Fanning, having entered the tertianship at Florissant. A circular issued by the Rev. President of the University announces that "the Post-Graduate Course of Lectures will be resumed on Monday, Oct. 12. The course is primarily intended for college graduates, who wish to continue their philosophical, scientific, historical and literary studies. Attendance is, however, not restricted to graduates. Professional men and students of law and medicine will find it to their interest to combine their professional studies with the instruction of the Post-Graduate Course. Other gentlemen of culture, desirous of further self-improvement, are admitted upon furnishing the president with evidence that they can follow the lectures with interest and profit. Regularity in attendance and earnestness in studies are demanded of all. For the present, there will be two distinct courses in philosophy and one in physics. They who follow either of the philosophical courses may also attend the course in physics. They who follow the course in physics may also attend either of the philosophical courses. In order to continue the course the following year, it must be made plain to the faculty, at the end of the year, by either a written or an oral test, that the members of the Post-Graduate Course have profited by the lectures. The Rev. Jas. J. Conway, S. J., will lecture on Ethics; the Rev. Jas. J. Sullivan, S. J., on Psychology; the Rev. Henry J. De Laak, S. J., on Dynamical Electricity."

Florissant, St. Stanislaus Novitiate.—Fr. Thos. Finn and Fr. T. Sebastiani are the professors of the juniors, the former replacing Fr. M. J. O'Connor, who has been appointed prefect of studies of the collegiate department of St. Xavier College, Cincinnati. The juniors are 21 in number, 13 in the 2nd year and 8 in the 1st year; 3 belong to the New Mexican Mission. The tertians number 7, all of the Missouri Province. Of the scholastic novices, 36 in number and all belonging to this province, 12 are of the 2nd year and 24 of the 1st year. Of these latter St. Xavier College, Cincinnati, has contributed 8; Marquette College 5; St. Louis University 2; St. Ignatius College, Chica-

go, 2; St. Mary's College, Kan., 2; and Creighton College, Omaha, 1; the others are from colleges not of our province. As two more candidates are expected to enter before the new year, we feel deeply grateful to St. Joseph who has so generously answered our appeal this year.

RETREATS GIVEN BY FATHERS OF THE MISSOURI PROVINCE FROM JUNE 25 TO OCTOBER 15, 1896.

Retreats to Priests and to Seminarians.

Diocese	*Retreats*	*Diocese*	*Retreats*
Chicago	1	Milwaukee	1
Denver	1	Peoria	1
Detroit	1	St. Louis	1
Dubuque	1	Vincennes	2
Grand Rapids	2	Cincinnati, Semin. Ordinandi	1
Kansas City, Kan.	1		

Retreats to Religious Communities (Female).

Sisters of
Charity, Mt. St. Joseph, O.....2
" B.V.M., Chicago, Ill.....4
" " Council Bluffs, Ia.1
" " Davenport, Ia.....1
" " Des Moines, Ia...1
" " Dubuque, Ia.....2
" " Lyons, Ia.....1
" " Milwaukee, Wis..1
" " Sioux City, Ia.....1
" " Wichita, Kan.....1
" of Nazareth, Helena, Ark....1
" " " Lexington, Ky.1
" " " Mt. Vernon, O..1
" " " Nazareth, Ky..2
" " " St. Vincent, Ky.1
Christian Charity, St. Louis, Mo....1
Good Shepherd, Carthage, O.....2
" " Chicago, Ill.....3
" " Cincinnati, O.....1
" " Columbus, O.....1
" " Kansas City, Mo...1
" " Louisville, Ky.....2
" " Milwaukee, Wis...2
" " Newport, Ky.....1
" " Peoria, Ill.....1
" " St. Louis, Mo.....2
Holy Cross, Notre Dame, Ind.....1
Humility of Mary, Ottumwa, Ia....1
Imm. Heart of Mary, Chicago, Ill..1
Little Comp'y of Mary, Chicago, Ill.1
Loretto, Florissant, Mo.....1
" Loretto, Ky.....2
" St. Louis, Mo.....1
" Springfield, Mo.....1
Mercy, Big Rapids, Mich.....1
" Catawissa, Mo. 1
" Cedar Rapids, Ia.....1
" Chicago, Ill.....3
" Cincinnati, O..... 1
" Council Bluffs, Ia.....1
" Davenport, Ia.....1
" Des Moines, Ia.....1
" Manistee, Mich.....1

Sisters of
Mercy, Omaha, Neb 2
" Ottawa, Ill. 1
" St. Louis, Mo 1
Notre Dame, Cincinnati, O.....2
" " Columbus, O.....1
" " Reading, O.....1
" " (School), Chicago, Ill...1
" " " Quincy, Ill...1
" " " St. Agatha, Ontario 2
Notre Dame, (School), St. Louis, Mo.2
Our Lady of Mt. Carmel, St. Louis, Mo.1
Providence, St. Mary of the Woods, Ind. 2
Providence (Colored), St. Louis, Mo..1
Sacred Heart, Chicago, Ill.....2
" " Cincinnati, O.....1
" " Groose Pointe, Mich...1
" " Omaha, Neb.....2
" " St. Charles, Mo.....1
" " St. Joseph, Mo.....1
" " St. Louis, Mo.....2
St. Benedict, Nauvoo, Ill.....1
St. Clare (Poor Clares), Omaha, Neb..1
St. Dominic (III. Order), Springfield, Ill. 1
St. Dominic (III. Order), Traverse City, Mich. 1
St. Francis, La Crosse, Wis.....2
" " Pawhuska, Okl. Terr....1
" " Purcell, Ind. Terr.....1
St. Joseph, Kansas City, Mo.....1
" " Peoria, Ill.....1
" " St. Paul, Minn.....2
" " St. Louis, Mo..... 2
St. Ursula, St. Martin's, O.....1
" " Springfield, Ill.....1
The Poor, Chicago, Ill.....3
" " Cincinnati, O.....1
" " Milwaukee, Wis.....1
" " St. Louis, Mo.....1
Visitation B.V.M., Maysville, Ky....1
" " St. Louis, Mo.....2

Retreats to Lay Persons.

College Graduates	4
Children of Mary Sodality, London, Ont.	1
Young Ladies' Sodality, St. Francis Xavier's Church, St. Louis, Mo	1
Inmates of Home for the Aged, Chicago, Ill	3
" " " " " " Cincinnati, O.	1
" " " " " " Milwaukee, Wis	1
" " " " " " St. Louis, Mo	1
Children at Convent of Good Shepherd, Newport, Ky	1
Penitents " " " " " Chicago, Ill	1
" " " " " " Cincinnati, O.	1
" " " " " " Milwaukee, Wis	1
" " " " " " Newport, Ky	1
" " " " " " Peoria, Ill	1
" " " " " " St. Louis, Mo	1

Summary of the Retreats.

To Priests and to Seminarians	13
" Religious Communities (Female)	110
" Lay Persons	19
Total,	142

Creighton University, Omaha, Nebraska.—Rt. Rev. Bishop Scannell has opened a seminary for the reception of students who desire to prepare themselves for the priesthood. The seminarians will attend the classes at the university. The seminary is one square away from our college. Owing to the lateness in sending his circular throughout the diocese and his insistance on the students being in quarters not later than Sunday Sept. 6, so as to be ready to attend classes on the opening day, the bishop began his seminary with only nine aspirants to the priesthood. The Rev. H. J. McDevitt, D. D., has been appointed president. The seminary will not be restricted to students living within the diocese of Omaha.—Creighton University has this year a class of nine philosophers. With the exception of two boys who were killed in a railway accident during vacation, and the graduates of last year, nearly every boy who attended the university last year has returned.

Marquette College, Milwaukee.—The annual debate between the Forum club of the State University at Madison, and the Forum club of Milwaukee took place in June last at Lincoln Hall, Grand Avenue, Milwaukee, and reflected much credit and no little honor on Marquette College. The University Forum club is composed of the choice spirits of the law school. The members of the Milwaukee club of the same name, are prominent men of the legal, medical, educational, and literary professions. The three debaters chosen for the Milwaukee side were two prominent lawyers and an inspector of public schools. Those for the university were three graduates of Marquette College, namely, Louis H. Dahlman, '95, Maurice McCabe, '90, who was also president of the senior law class of the university, and William J. Carroll, '90. These speakers, who look proudly to Marquette College as their *alma mater*, were elected in public competition to speak at this public debate. A large number of uni-

versity law students were anxious to display their forensic ability, and it was difficult to make a choice. It was, therefore, decided by the executive committee of the university Forum club to have a public competition, and by a popular vote elect three to uphold the honors of the university. The speeches given at the preliminary contest were to be the ones to be given at the public debate and were to be the speakers' own unaided work. The subject was: "Resolved that state aid should be given to institutions of higher education" and the Madison men had the affirmative. The judges were three elderly lawyers, leaders in their profession in Milwaukee. At an early hour—long before the time set for the proceedings to begin —Lincoln Hall was crowded, and rarely has Milwaukee seen a gathering of so intellectual a character. Priests, professional men, and those engaged in education were plentifully scattered among the audience. A place in the hall was reserved for the rhetoric and philosophy classes of Marquette College, and the boys turned out in full numbers with the college colors,—gold and white and blue—very much in evidence. The speaking of Louis H. Dahlman was clear and incisive, and while Maurice McCabe and William J. Carroll both appeared to be somewhat more graceful and polished speakers, they were none the less persuasive. A number of times each of the three speakers was interrupted with hearty applause. At the close of the debate the three judges, without leaving the hall, discussed the points made by each side, and in less than fifteen minutes rendered their decision. Two were in favor of the university speakers and one was for the Milwaukee side, and, of course, the majority carried. More than once during the debate, when Marquette was honorably mentioned, there were hearty rounds of applause given, thus showing that our college is growing more and more in popularity among the more educated classes. When the three old students of Marquette returned to Madison the next day they received an enthusiastic ovation, and were offered all the speeches of the coming law school commencement. McCabe and Carroll accepted, and were speakers at the graduating exercises of the law department of the university, Dahlman did not accept the complimentary offer.

In the inter-collegiate Latin contest of the Missouri Province, Marquette College was well to the front. The gold medal was won by a poet, and six out of the eight highest places were captured by this college. The subject was: "De præstantia castitatis."

In the inter-collegiate English contest a St. Louis University student took the first prize, but the second place—a cash prize of $25—was won by a Marquette student, and the tenth place was won by a Marquette philosopher. The subject of the English essay was: "Catholicity in Longfellow's Writings."

Marquette College, this year, sends five novices to Florissant, and all of them are graduates of the philosophy class.

During the Marquette statue excitement last summer at Washington when it was doubtful whether congress would finally accept the statue, a prominent Wisconsin statesman suggested that if no place were found for the statue in

the halls of congress it would be well to present it to "that grand old institution of learning, Marquette College, Milwaukee."

Some time ago a similar case occurred at Marquette College to that which happened at Georgetown respecting the admittance of our students to the state university without submitting the applicant to further examination. Victor Bergenthal, a graduate of Marquette College applied for admission to the Wisconsin state university for the purpose of studying electrical engineering. He was told he would have to pass an examination before being admitted. The boy's father at once wrote to Marquette College complaining that his son's diploma was not honored at the state university. Correspondence ensued between Rev. Fr. Rogers, then prefect of studies at Milwaukee and President Adams. The inquiry was made why the college diploma was not honored, and the reply was that Marquette College was not on the university list of colleges whose standing entitled their graduates to be admitted without further examinations. Thereupon the prefect of studies sent a catalogue, and in a letter pointed out not only the excellence of our classical course, but the thoroughness of the scientific course. President Adams then wrote a very complimentary letter to the faculty of Marquette College, and stated that any one who had made the course of science marked out in the curriculum of studies of the college was fit to enter the second year of the scientific course at the university. The graduate was admitted to the second year, and this without any examination, and Marquette was placed on the "list" of the university.

St. Mary's College, Kansas.—We had a better opening than usual, this year. In the beginning of the second week we reached the high mark of two hundred boarders; before the end of the month the number had gone up to two hundred and fourteen boarders and fourteen day scholars.—The lake has proved to be successful. When the students returned after vacation, the water was just at the right stage for swimming, and the banks were masses of green, topped by the nodding sunflower, which was never more plentiful than this year.—On September 24, the college was visited by the whole body of Congregational Ministers, who had just been holding their annual conference in St. Mary's; many of them were accompanied by their wives. They were all very inquisitive, and anxious to see everything. Under the guidance of Rev. Father Rector and of Fr. McMenamy, they visited the college buildings and public rooms. In the Seniors' Reading Room, one of the elders called the visitors to order and proposed that the thanks of the association be returned to the college authorities for the courtesy and attention shown them during their visit. The Rev. Moderator then expressed, in a few well-chosen words, the gratitude of the ministers and their friends and the great pleasure they all felt in seeing how well the college was equipped for its work. Let us hope that the visit will have done something to remove prejudices and to make our work better known.—It has been remarked, though it may not have any special significance, that all the boys of the senior division who returned

this year, belonged to the Sodality of the Blessed Virgin Mary. The opening of the sodality, therefore, saw a larger attendance this year than for many years. May it be an omen of a good year's work !

Mission of New Mexico, *College of the Sacred Heart, Denver.*—In the absence of Father Marra to attend the Provincial Congregation at Naples, Fr. Charles Pinto has been appointed superior of the mission by Father General. Fr. Guida is vice-rector of the college at Denver. A class of philosophy has been begun for our scholastics some of whom cannot leave the dry climate of Colorado without danger to their health. This class numbers six under the charge of Father Krenz, who teaches them logic and metaphysics, while Fr. Forstall teaches the mathematics. They live in a house by themselves and come to the college only for their meals, follow the same order of exercises as Woodstock, and use Schiffini as their text-book.—The retreat to the diocesan clergy—twenty-four in number—was given in our college from July 13 to 17 by Fr. J. J. Conway of the Missouri Province.

New Orleans, *College of the Immaculate Conception.*—On Wednesday, September 23, Father Theobald W. Butler celebrated the fiftieth anniversary of his entrance into the Society. The happy event was marked by a degree of splendor and enthusiasm rarely surpassed on similar occasions. The reason is not far to seek. There is no one in the whole New Orleans Mission more popular and better loved than Father Butler. The eminent services rendered by him to the mission in its infancy, and especially during the long years of his superiorship, fill some of the brightest pages of its history; while his never-failing kindness and genial charity have earned for him the love and gratitude of all who knew him, and have lived and labored with him. Father Butler's many friends outside the Society, both ecclesiastics and laymen, vied with his own brethren in making the day of his Golden Jubilee a joyous and happy one. Their concourse and the sincerity of their congratulations gave eloquent testimony of the success of the venerable jubilarian in winning all hearts.

New York, *St. Francis Xavier's.*—The college opened on Tuesday, Sept. 8. Those who had failed in the June examinations and candidates for admission had been examined on the 4th, 5th and 7th. In the entrance examinations, the programmes laid down in the printed circulars were faithfully followed. Graduates of the parochial and the public schools were admitted without examination ; all others had to undergo an examination. The consequence of these regulations was that instead of something like 160 in 3rd academic as last year we have now 79. All who applied and failed to reach the required standard were sent to the grammar school, or went home. This move was rendered necessary by the action of the Regents of the University of the State of New York, and so far we have every reason to congratulate

ourselves on the step. There is a falling off in the 3d academic, but a corresponding increase in the grammar school. Besides this, the boys who have been received are far and away a finer and brighter set than those who presented themselves last year.—The names of the classes have been changed this year. Hereafter the class of philosophy will be called senior class and the other college classes, junior, sophomore, and freshman. This change, though in itself of not over great importance, has nevertheless met with warm approval outside. The grammar classes, so called formerly, are now known as the academic classes. The change of name was necessary to remove a prejudice that was quite common. People confounded our classes with those of the grammar departments in the public schools. A more important change of name was that of the preparatory department of the college. For several reasons this title was misleading and undesirable. One higher grade was added, the other classes regraded, and we now have the St. Francis Xavier Grammar School. Some fears were entertained that this change might work us harm. The very contrary has been the case. Instead of a hundred or so as last year, Fr. Powers who is in charge has 169 boys already and the cry is: still they come.—We have actually registered 605 boys as against 681 last year. Of these, 436 are in the college and the academic department and 169 in the grammar school.—On Wednesday, Sept. 16, the Mass of the Holy Ghost was said. Father Wynne, S. J., director of the Apostleship of Prayer, preached the sermon. The annual retreat began on Monday, Sept. 28, Father Scully, S. J., conducted it, to the great satisfaction of the boys. At the Communion Mass on Thursday which closed the retreat, 452 boys were present. Father Scully said a few words and after the Mass gave the Papal Benediction. After benediction of the Most Blessed Sacrament the boys took breakfast in the college.—On the preceding Saturday, Sept. 26, Father Rockwell, S. J., who has charge of the Apostleship of Prayer in the college, explained to the boys the working of the Apostleship of Study. Twenty-five promoters were secured and a new impetus has thus been given to the already well-established League work. On the first Friday, the whole college makes a visit in a body to the Blessed Sacrament, exposed in the church. The director of the League explains briefly the General Intention for the month and reads the Act of Reparation after which the boys are dismissed.—Much interest is felt in the coming Jubilee of the college which takes place in June. The Alumni Association have taken the matter up already. The faculty on their part feel that they can celebrate the golden jubilee of the college in no way better than by further extension of their evening lecture courses. Hence it has been decided this year to add to the course already established, in ethics, three other courses; in psychology, physics and literature. These lectures are intended not only for graduate students but also for other gentlemen desirous of making advanced studies in the branches selected. The lecturers are: 1. On Ethics, Rev. P. A. Halpin, S. J.; 2. On Psychology, Rev. M. H. O'Brien, S. J.; 3. On Physics, Rev. F. W. Gunn, S. J.; On Literature, Rev. J. F. X. O'Conor, S. J.

No degrees, *in course*, will be conferred except on the following conditions:

1. A Master's degree in Arts or Science will be conferred on those only who already hold a Bachelor's degree from some college recognized as *up to grade* by the Regents of the University of the State of New York; and to such, only on condition of attendance at lectures on two of the four courses and of passing the reqired examinations.

2. Bachelors' degrees (B. S. or Ph. B.) *may* be conferred in exceptional cases; *provided* applicants have made a three years' course in some college, recognized by the Regents, attend lectures in *three* of the four courses and pass required examinations. The lectures are given at 8 P. M. on four evenings of the week.

Of the twenty-two graduates of last year, nine have chosen to serve the Lord, one has gone to Frederick, one to the Paulists and five to the New York diocese and two to the Brooklyn diocese. The five who went to Dunwoodie, asked to be exempted from the first year of philosophy at the seminary; seven from Manhattan College asked the same exemption. All were obliged to pass an examination. Our five passed without difficulty while only one out of the seven from Manhattan was successful.—Last year and this we have noticed a quiet disposition on the part of the authorities of Columbia University to recognize us. This year our Examination Testimonials were received by them. A young man who left us to go to Columbia was in Freshman last year and did not get along very well. He had certain matters to repeat and came three or four times until finally he got his certificate for one branch after another. All these certificates were accepted at Columbia and the boy is now in Sophomore there. I give you this item merely as a sign of the times. The only thing exacted of him was an examination in geometry which he had not seen with us.

Novitiates.—The number of juniors and novices in the novitiates of this country on Oct. 1 was as follows:—

	NOVICES						JUNIORS			
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	3d yr	Tot.
Maryl.-New York	19	22	41	7	5	12	18	21	10	49
Missouri	24	13	37	1	2	3	8[a]	13	...	21
California	9	11	20	3	2	5	7	13	...	20
Canada	6	6	12	2	6	8	5	3	...	8
New Orleans	5	6	11	3	1	4	8	12	...	20
Buffalo Mission	5	6	11	1	...	1	4	9	...	13
Rocky Mountains	2	4	6	1	1	2	9	...	...	9
Total,	70	68	138	18	17	35	59	71	10	140

[a] Two of 1st year juniors and one of 2d year belong to New Mexico.

Palgrave, W. Gifford.—A Letter from Padre Traval of Montevideo, where Palgrave died, gives us the following particulars of the last years of his life:—

During Palgrave's first sojourn in Montevideo he gave no indication that he belonged to the Church, though all that met him were struck by his varied learning, even in the domain of theology, and by his singular and eccentric character. Father Remigius Normand, of the Society, having called upon him for a contribution to some pious work, was amazed to see in Her British Majesty's Minister-Resident, his quondam Jesuit brother and fellow-priest. The recognition was mutual but went no further. Through Fr. Normand, Palgrave's priestly character was soon widely known, although the diplomat never spoke of it nor of his reputed wife and children. Upon his return from his second trip to England, he conducted himself in all things like a good Catholic. He attended Mass on feast days, confessed and received the holy Communion at intervals during the year, and recited the rosary every day. His absence from the Protestant church during the religious celebration of the fiftieth anniversary of Queen Victoria's accession was marked and talked about. After having spent some years in the faithful practise of his religion, he fell ill at his suburban residence, where he lived with only two or three servants, sent for one of our fathers betimes, received the last sacraments with proper dispositions, died and was interred in a Catholic burying-ground. It is reported that his disease was a kind of leprosy. It is generally thought that while on his second visit to England, he returned to his duties and obtained the commutation of the rosary for the divine office. Just when and in what circumstances all this took place we do not know, but it is said that the London *Times* published the fact of his reconciliation at the time of its occurrence, and it is referred to, though no particulars are given, in his life in the "National Biography" as well as in the preface to his poem, "A Vision of Life."

***Philadelphia**, St. Joseph's College.*—On August 28, Father William Clark, formerly the Socius of Father Provincial, was installed as Rector of St. Joseph's College. Father Dooley, the former rector, is teaching poetry at Loyola, Baltimore. Father Clark is the first Rector of St. Joseph's his predecessors, the college till last year being only *inchoatum*, being Vice-Rectors.

The Provincial Congregations.

Province of Maryland–New York.—This Provincial Congregation was held at Woodstock College from July 2d to 5th. Forty fathers attended, Father Prendergast being the only one excused; Father Campbell was the fortieth. On the first day Fr. Russo was elected secretary and Fr. Devitt, assistant secretary. The deputati "ad secernenda postulata" chosen were Fr. Villiger and Fr. Sabetti. After the usual day "ad capiendas informationes," on Saturday, July 4, Fr. Aloysius Sabetti was elected procurator, and Fr. James Doonan substitute. The fathers of the congregation seemed delighted with Woodstock. The theologians and philosophers were at St. Inigo's, but the juniors were present to serve the Masses. They also gave an entertain-

ment to the fathers on the night of July 2, which was highly appreciated. For the sake of reference, we subjoin a complete list of all the procurators and substitutes from the time of the first provincial congregation. It has been copied carefully from the lists in the province archives :—

A List of Procurators of the Province from 1832 to 1896.

The first Procurator of the Province was elected in a special meeting of the Provincial and his consultors with such Professed Fathers as happened to be at the college, viz. :—

Aug. 14, 1832, at Georgetown College, Fr. William McSherry, *Proc.*

1st Congregation, July 3–8, 1835, at Georgetown College, Fr. Stephen Dubuisson, *Proc.* Fr. James Ryder, *Subs.*

2nd Congregation, Aug. 5–8, 1841, at Georgetown College, Fr. Stephen Dubuisson, *Proc.* Fr. George Fenwick, *Subs.*

3rd Congregation, Aug. 5–9, 1847, at Georgetown College, Fr. Thomas Mulledy, *Proc.* Fr. George Fenwick, *Subs.*

4th Congregation, Mar. 30–Apr. 4, 1853, at Georgetown College, Fr. Angelus M. Paresce, *Proc.* Fr. James Ryder, *Subs.*

5th Congregation, July 15–18, 1862, at Georgetown College, Fr. Charles Stonestreet, *Proc.* Fr. John Early, *Subs.*

6th Congregation, July 8–11, 1868, at Georgetown College, Fr. Joseph O'Callaghan, *Proc.* Fr. James Ward, *Subs.*

7th Congregation, July 1–6, 1883, at St. Francis Xavier's College, N. Y. (to choose electors for election of General). *Electors*, Rev. Fr. Robert Fulton, Prov., *Ex Officio*, Fr. Joseph Keller, Fr. Robert Brady. *Subs. Elect.* Fr. Peter O. Racicot, Fr. James Perron, Fr. Bernard Maguire.

8th Congregation, July 5–9, 1888, at St. Francis Xavier's College, N. Y., Fr. Robert Brady, *Proc.* Fr. Burchard Villiger, *Subs.*

9th Congregation, July 1–5, 1889, at St. Francis Xavier's College, N. Y., Fr. Peter O. Racicot, *Proc.* Fr. James A. Doonan, *Subs.*

10th Congregation, July 4–8, 1892, at St. Francis Xavier's College, N. Y. (to elect electors for election of General). *Electors*, Rev. Fr. Thomas J. Campbell, Prov., *Ex Officio*, Fr. Burchard Villiger, Fr. Patrick Healy. *Subs. Elect.* Fr. Wm. Pardow, Fr. James Doonan, Fr. Aloysius Sabetti.

11th Congregation, July 2–5, 1896, at Woodstock College, Fr. Aloysius Sabetti, *Proc.* Fr. James A. Doonan, *Subs.*

Province of Missouri.—The Congregation of this province was held at St. Louis University from June 30th to July 3rd. Forty fathers assisted, and no one had to be excused. Father Nussbaum was elected secretary and Fr. John Poland assistant secretary. The deputati were Fr. Thomas O'Neil and Fr. Higgins. Fr. Bushart was elected Procurator, and Fr. M. A. Dowling, Substitute. The list of former procurators is as follows :—

While Missouri was still a Vice-Province Bishop Miège, then Vicar Apos-

tolic of Kansas, was elected Procurator to the 22nd General Congregation convened June 21, 1853.

1st Prov. Congr., 1868—Fr. Jos. E. Keller, *Proc.;* Fr. Thos. O'Neil, *Subs.*

2nd Prov. Congr., 1883—Fr. Ed. A. Higgins, *Deput.;* Fr. R. J. Meyer, *Subs.*

3rd Prov. Congr., 1886—Fr. Ed. A. Higgins, *Proc.;* Fr. L. Bushart, *Subs.*

4th Prov. Congr., 1889—Fr. Thos. O'Neil, *Proc.;* Fr. R. J. Meyer, *Subs.*

5th Prov. Congr., 1892—Rev. Fr. J. P. Frieden, FF. R. J. Meyer and E. A. Higgins, *Elect.;* FF. L. Bushart, Thos. S. Fitzgerald and Jos. Grimmelsman, *Subs.*

6th Prov. Congr., 1896—Fr. L. Bushart, *Proc.;* Fr. M. P. Dowling, *Subs.*

The Missions of California and of the Rocky Mountains—Province of Turin.—In the last General Congregation, Decree X., it was decided that certain missions should have representation in the provincial congregations of their province, through their superior, or in case he could not go, through some one designated by him. Father General was authorized to determine which missions should enjoy this privilege. By a letter from his Paternity of Dec. 8, 1895, the Missions of California and the Rocky Mountains, belonging to the province of Turin, were designated as having a right to this representation, and accordingly the Rocky Mountain Mission was represented at the Provincial Congregation of Turin by Fr. Leopold Van Gorp, and California by Fr. Telesphorus De Masini, who was appointed by Father Imoda as his substitute, sickness preventing him from undertaking so long a journey. The Congregation met at the scholasticate at Chieri, near Turin, from August 4th to 7th. Thirty fathers assisted, three being excused from attendance. The secretary was Fr. Paul Silva, the assistant secretary, Fr. P. Ferlosio. The deputati chosen were Fr. Querini and Fr. Ciravegna. Fr. Ciravegna was chosen Procurator.

The Mission of New Mexico. Province of Naples.—This mission was also designated by Father General as having a right to representation, so Father Marra went to Naples where the Congregation was held at the beginning of September. Twenty-nine attended. Fr. Piccirelli, who was professor at Woodstock from 1872 to 1876, was chosen secretary, and Fr. Brandi, formerly professor of dogma at Woodstock, assistant secretary. The deputati chosen were Fr. Mascalchi, formerly provincial, Fr. Mola, master of novices. Fr. Mascalchi was chosen Procurator, and Fr. Marra, Superior of the New Mexico Mission, Substitute.

Buffalo Mission, Province of Germany.—The Provincial Congregation of the German Province was held at Valkenburg. Fourty-four attended it and among these were Father Van Rossum, superior of the Buffalo Mission, and Father Höne, superior of the Bombay Mission. Four fathers were excused. The deputati chosen were Fathers G. Hoevel, R. Cornely, W. Wilmers, and J. Knabenbauer. Fr. R. Cornely was chosen procurator, and Fr. J. Frink, the rector of the scholasticate at Valkenburg, substitute.

CONGREGATIO PROCURATORUM
Habita Romæ apud Collegium Germanicum, die 27 Sept. 1896.
A. R. P. LUDOVICUS MARTIN, Præp. Gen. Soc. Jesu.

Nomen et Cognomen		Ortus	Ingressus	Gradus	Tabulatum	Cubiculum
ASSISTENTES						
R. P. Franciscus Grandidier	*Assistens Galliæ*	18 Jul. 1823	22 Aug. 1845	2 Feb. 1862	Curiæ	Num. 5
R. P. Joannes Jos. de la Torre	*Assistens Hispaniæ*	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865	"	" 3
R. P. Mauritius Meschler	*Assistens Germaniæ*	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867	"	" 4
R. P. Rudolphus J. Meyer	*Assistens Angliæ*	8 Nov. 1841	11 Jul. 1858	2 Feb. 1876	"	" 2
R. P. Rogerius Freddi	*Assistens Italiæ*	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880	"	" 1
PROCURATORES						
R. P. Petrus Gallwey	*Prov. Angliæ*	13 Nov. 1820	7 Sep. 1836	15 Aug. 1854	Primum	" 23
R. P. Cajetanus Mascalchi	*Prov. Neapolitanæ*	17 Nov. 1823	4 Jul. 1837	2 Feb. 1857	"	" 22
R. P. Ambrosius Matignon	*Prov. Franciæ*	4 Feb. 1824	16 Apr. 1845	15 Aug. 1858	"	" 21
R. P. Matthæus Ciravegna	*Prov. Taurinensis*	19 Mar. 1825	18 Nov. 1842	25 Mar. 1860	"	" 19
R. P. Cæsar De Angelis	*Prov. Romanæ*	4 Mai. 1830	30 Nov. 1846	2 Feb. 1864	"	" 18
R. P. Adrianus van Gestel	*Prov. Neerlandiæ*	30 Jan. 1830	26 Sep. 1849	2 Feb. 1867	"	" 17
R. P. Rudolphus Cornely	*Prov. Germaniæ*	19 Apr. 1830	15 Oct. 1852	15 Aug. 1867	"	" 16
R. P. Leopoldus Bushart	*Prov. Missourianæ*	27 Jan. 1833	26 Sep. 1854	2 Feb. 1872	"	" 13
R. P. Aloisius Sabetti	*Prov. Maryl. N. Ebor.*	3 Jan. 1839	24 Mar. 1855	15 Aug. 1872	"	" 12
R. P. Albertus Amico	*Prov. Siculæ*	18 Feb. 1839	17 Jan. 1856	2 Feb. 1873	"	" 11
R. P. Petrus Roulleau	*Prov. Lugdunensis*	31 Mar. 1835	13 Aug. 1855	15 Aug. 1874	Secundum	" 53
R. P. Constantius Frigerio	*Prov. Venetæ*	16 Oct. 1838	13 Oct. 1857	2 Feb. 1875	"	" 52
R. P. Josephus Ehrmann	*Prov. Campaniæ*	8 Mai. 1840	12 Nov. 1858	2 Feb. 1875	"	" 51
R. P. Bernardus Rabanal	*Prov. Toletanæ*	30 Jan. 1837	8 Mai 1862	15 Aug. 1876	"	" 50
R. P. Joannes Ricart	*Prov. Aragoniæ*	30 Nov. 1838	28 Sep. 1861	15 Aug. 1877	"	" 49
R. P. Joannes Urráburu	*Prov. Castellanæ*	23 Mai. 1844	3 Mai. 1860	15 Aug. 1877	"	" 48
R. P. Josephus da Cruz	*Prov. Lusitanæ*	9 Dec. 1847	20 Apr. 1861	2 Feb. 1881	"	" 47
R. P. Petrus Bapst	*Prov. Galiciæ*	9 Aug. 1845	4 Mar. 1867	15 Aug. 1884	"	" 46
R. P. Joannes Ev. Czentár	*Prov. Austriæ*	7 Nov. 1851	22 Aug. 1866	2 Feb. 1885	"	" 44
R. P. Arthurus Calvet	*Prov. Tolosanæ*	8 Aug. 1849	31 Aug. 1868	2 Feb. 1885	"	" 43
R. P. Leopoldus Delvaux	*Prov. Belgicæ*	9 Jan. 1832	30 Jul. 1856	13 Sep. 1885	"	" 40
R. P. Petrus Finlay	*Prov. Hiberniæ*	15 Feb. 1851	2 Mar. 1866	2 Feb. 1886	"	" 39

LIST OF RETREATS GIVEN BY THE FATHERS OF THE MARYLAND-N. Y. PROVINCE FROM JUNE 15, 1896 TO OCT. 15, 1896.

Dioceses		*Dioceses*	
Albany	1	Newark	2
Alexandria, Ont.	1	New York	2
Brooklyn	2	Philadelphia	2
Buffalo	2	Pittsburgh	2
Burlington	2	Portland	1
Hartford	2	Providence	1
Kingston, Ont.	1	Springfield	2
Manchester	1		

SEMINARIES

Emmittsburg, Md.....1
Overbroook, Pa.....1
Seton Hall, N. J.....1

BROTHERS

Christian Brothers (30 days).
Amawalk, N. Y.....1
Xaverian Brothers, Boston, Mass.....1

COMMUNITIES OF WOMEN

Sisters			
Blessed Sacrament, Maud, Pa.			1
Carmelites, Baltimore, Md.			1
"	Boston, Mass.		1
Charity, Greensburg, Pa.			1
"	Mt. S. Vincent's, N. Y.		5
"	Roanoke, Va.		1
"	of Nazareth, Leonardtown, Md.		1
Charity of Nazareth, Newburyport, Mass.			1
Charity of Providence, Holyoke, Mass.			1
Charity of Providence, Kingston, Ont.			1
Good Shepherd, Albany, N. Y.			2
"	"	Boston, Mass.	3
"	"	Georgetown, D. C.	1
"	"	Newark, N. J.	1
"	"	New York	2
"	"	Norristown, Pa.	1
"	"	Peekskill, N. Y.	1
"	"	Philadelphia, Pa.	1
Helpers of Holy Souls, N. Y.			1
Holy Child Jesus, Sharon Hill, Pa.			2
" Cross, Washington, D. C.			1
" Family, Baltic, Conn..			1
Hospitallers, Kingston, Ont.			1
Imm. Heart of Mary, Burlington, Vt.			1
"	"	" Throggs Neck, N. Y.	1
Ladies of the Cenacle, N. Y.			2
Little Sisters of the Poor, Brooklyn, N. Y.			1
Little Sisters of the Poor, N. Y.			1
Mercy, Baltimore Co., Md.			1
"	Bangor, Maine		1
"	Bordentown, N. J.		1
"	Burlington, Vt.		1
"	Greenbush, N. Y.		2
"	Hartford, Conn.		3
"	Latrobe, Pa.		2
"	Loretto, Pa.		1
"	Manchester, N. H.		2
"	Meriden, Conn.		2

Sisters			
Mercy, Middletown, Conn.			1
"	New York		2
"	Rochester, N. Y.		1
"	Philadelphia, Pa.		1
"	Portland, Me..		3
"	Providence		2
"	Wilkesbarre, Pa.		1
"	Worcester, Mass.		1
Mission Helpers, Baltimore, Md.			1
Notre Dame, Boston, Mass.			2
"	"	Chicopee, Mass.	1
"	"	Fort Lee, N. J.	1
"	"	Philadelphia, Pa.	1
"	"	Lowell, Mass.	1
"	"	Roxbury, Mass.	1
"	"	Washington, D. C.	1
"	"	Worcester, Mass.	1
Presentation, Fishkill, N. Y.			1
"	Green Ridge, Staten Island, N. Y.		1
Providence, Chelsea, Mass.			1
Sac. Cœur de Marie, Sag Harbor, L. I.			1
Sacred Heart, Atlantic City, N. J.			1
"	"	Eden Hall, Phila., Pa.	1
"	"	Elmhurst, Prov., R. I.	1
"	"	Kenwood, N. Y.	1
"	"	Manhattanville, N. Y.	1
"	"	Rochester, N. Y.	1
Salesians, West Park, N. Y.			1
St. Dominic, Watertown, Mass.			1
" Francis, Staten Island, N. Y.			2
" Joseph, Binghampton N. Y.			1
"	"	Chestnut Hill, Phila., Pa.	3
"	"	Ebensburg, Pa.	2
"	"	McSherrytown, Pa.	1
"	"	Rutland, Vt.	1
"	"	Springfield, Mass.	1
"	"	Troy, N. Y.	2
"	"	Wheeling, W. Va.	1
Ursulines, Bedford Park, N. Y.			1
"	Colombia, S. C.		1
"	Middletown, N. Y.		1
Visitation, Baltimore, Md.			1
"	Catonsville, Md.		1

Sisters		*Sisters*	
Visitation,	Frederick, Md.....1	Visitation,	Richmond, Va.....1
"	Georgetown, D. C.....1	"	Washington, D. C.....1
"	Parkersburg, W. Va.....1	"	Wheeling, W. Va.....1

LAY PEOPLE.

Children Convent Good Shepherd, N. Y.....1
Ladies, Sodality B. V. M., Convent Salesians, West Park, N. Y.....1
Ladies, Sodality S. Ann, Manhattanville, N. Y.....1

SUMMARY, 1896. JUNE 15 TO OCT. 15, 1896.

To Priests	24
" Seminaries	3
" Brothers	2
" Communities of Sisters	113
" Lay People	3
Total,	145

SUMMARY FOR 1895. JUNE 15 TO OCT. 15.

Priests	22
Seminaries	4
Brothers, Christian (30 days), Xaverian, Franciscan	3
Communities of Sisters	103
Gatherings of Lay People	3
Total,	135

Many other retreats in seminaries and to communities, in one form or another, are given during the other months of the year, as clearly appears from the *Fructus Ministerii*.

We learn from one of Ours who has had experience in giving retreats throughout the province, that the number of retreats is not likely to increase much from year to year, because our section of the country is well settled and there cannot be much increase in the number of dioceses and convents, though the *numbers* in both dioceses and convents — priests and sisters — are increasing and thus the influence for good is much augmented. Our fathers give all of the important retreats to priests and sisters and seminaries and the difference in numbers will be slight and often for accidental causes. Some dioceses, e. g., change from time to time without intending to give us up, but simply for variety or to conciliate other orders. Thus, Boston (2 retreats) took this year Abbé Hogan; Newark some years takes a Passionist; Baltimore is also eclectic; Syracuse and some other dioceses have a retreat only every second year, "et ita porro."

The important and substantial progress to be noted in our retreats to priests and sisters now is: (1) The increased number of priests in dioceses and sisters in convents to which retreats are given; (2) The greater earnestness and fervor with which all generally make the retreats—this is especially the case among the priests of the larger dioceses to whom we have for years been giving retreats. They seem year by year to be catching hold of the spirit better, keep silence more exactly, and appear to be gathering in more solid spiritual fruit; (3) Lastly, our fathers are giving better retreats. They study the Exercises of St. Ignatius more, know them better and handle them with more skill and consequently produce greater good in souls.

Rocky Mountains, St. Ignatius Mission.—The commissioner of Indian affairs renewed contracts with all our schools, save St. Peter's and Yakima. Of course, all the contracts have been curtailed. Our number here at St. Ignatius was brought down from 300 to 220. Next year we will be left without resources unless divine Providence comes to our rescue.—We opened the new scholastic year Sept. 21. Fr. Chianale teaches philosophy (2nd year), he follows Schiffini. Fr. Brounts teaches moral theology, plus De Ecclesia. Fr. De La Motte teaches De Deo Uno et Trino, De Deo Creatore, et De Verbo Incarnato, plus a special course of philosophy to our theologians, three times a week. Fr. Paul Arthuis is minister.

The Scholasticates of this country had on Oct. 1 the following number of students:—

	THEOLOGIANS			PHILOSOPHERS			
	Long course	Short course	Total	1st year	2d year	3d year	Total
Woodstock	53	21	74[a]	14	15	9	38
St. Louis	...	...	...	25	15	20	60
Montreal	25	9	34[b]	13	12	...	25
Grand Coteau	2	...	2	...	15	10	25
St. Ignatius (R'y Mts.)	...	9	9[c]	16	...	...	16
Denver, Colorado	...	...	...	6	...	...	6
Total,	80	39	119	74	57	39	170

[a] Of the theologians 29 are from Missouri, 6 from New Mexico, 5 from the Rocky Mountains, 4 from New Orleans, and 30 from Maryland-New York.
[b] Nine of these theologians and five philosophers belong to the New Orleans Mission.
[c] Three of these theologians belong to the Missouri Province.

Conference on Studies.—At the close of the Provincial Congregation a Conference on Studies was held at Woodstock, in which Rev. Father Provincial and the rectors and prefects of studies of the province took part. In two cases the prefects of studies being unable to attend, were replaced by other fathers. Each college had, thus, two representatives. A printed schedule of twenty-six topics had been given two weeks before the meeting to each rector in order that he might consult those of his college who were most interested in such matters. Though the list of questions proposed for discussion was found to be too extensive, yet the amount of ground actually covered by the discussions was surprisingly large. One of the first points taken up was that of "Entrance Requirements," and the adaptation of our courses to the demands of the country, and to the needs of students coming from the classical High Schools of New England, as well as of New York and other States. A committee was appointed to investigate the entrance requirements of non-Catholic colleges throughout the United States, and the subjects, authors, and the amount of matter taught in the various High Schools. The committee reported in favor of using the American names for the college classes,—Senior, Junior, Sophomore, Freshman. The lower classes it proposed to call

First, Second, and Third Academic, and where a Second Rudiments has hitherto existed, Fourth Academic. The names of the "Ratio," however, were to be retained in brackets. This change of name has already been introduced in Georgetown, Fordham, and St. Francis Xavier's. The question of the Alvarez Latin Grammar as at present in use, furnished an interesting discussion. It was decided that it should remain in use till a revised edition should be made.

Other important subjects were discussed, but space will not permit us to refer to them at present. The greatest interest was shown by all the fathers present at the conference and it was felt that the comparison of ideas had been of the greatest benefit. Moreover much information was elicited; and it was discovered that many of the fathers had been making themselves familiar with the movements and tendencies of the educational world outside of the Society, and had been carrying on, unknown to one another, studies and investigations along similar lines. No one who was present can doubt the immense stimulus that these meetings will give to the educational work of the Province.

A "Committee of Five" was appointed by Father Provincial to be a standing committee on studies. The Committee of Five consists of the following fathers:—

Father Timothy Brosnahan, Rector of Boston College, *Chairman*.
" J. Havens Richards, Rector of Georgetown University.
" Raphael V. O'Connell, Prefect of Studies at the Juniorate, Frederick.
" James P. Fagan, Prefect of Studies at St. Francis Xavier's, N. Y.
" John A. Conway, " " " " Gonzaga College, Washington.

This committe will meet four times a year; the first meeting to be held this year at St. Francis Xavier's, New York, on October 15.

Syria, Conversion of a Syrian Archbishop.—Père Barnier writes in the "Missions Catholiques" of the conversion to the Catholic faith of Mgr. Grégorios Abdallah, lately the Syrian Archbishop of Darbékir, and a candidate for the patriarchal chair. He spent some time in our house at Homs. This conversion is consoling as the first fruits of the Pope's recent appeal to the eastern churches.—"London Tablet," Sept. 19, 1896.

Washington, D. C., Farewell Reception to Cardinal Satolli at Gonzaga.—On Sunday, Oct. 4, Cardinal Satolli celebrated his last pontifical Mass in this country at our church. The occasion was also remarkable as it was the first public appearance of the new apostolic delegate, Archbishop Martinelli. He had arrived in New York only the day before, and after paying his respects to Archbishop Corrigan had hastened to Washington to be present at the pontifical Mass of the Cardinal. The pontifical Mass was said to be by those present one of the most impressive ceremonies that have ever taken place in Washington. The fathers of the church assisted Cardinal Satolli in

the celebration of the Mass, while the Archbishop was attended by two of his own order,—the Augustinian Provincial, Fr. Driscoll and Fr. Fedigan. Fr. Provincial, the Very Rev. W. O'B. Pardow, S. J., preached the sermon. He called attention to the fact that Leo XIII. had illustrated very important doctrines from the beginning of his reign—that of the Bible and its inspiration, labor and capital and many points of philosophy—but that he considered the most important lesson taught this age by the reigning pontiff was the absolute necessity of prayer.

He had sent to this country two men who are eminently men of prayer. The people of the United States are a very busy people, and seem to live as if every man and every woman had a whole week's work between sunrise and sunset, but he was mindful of the words of the Holy Writ, that "with desolation is the whole made desolate because no one thinketh in his heart." He concluded by saying that it was a great honor that had been conferred upon the Augustinians, one of the very oldest of the orders of the church, having been founded in the fourth century.

The same Sunday evening a reception was given in the new Gonzaga College Hall to the Cardinal, at which the Archbishop was also present. After addresses by the students of the college, Father Provincial gave a farewell address to his Eminence, concluding as follows :—

"We wish to unite in one expression of gratitude and love the two representatives that are honoring us by their presence to-night, to thank the Cardinal for his great interest and fatherly solicitude for us, and to welcome the new representative of the Sovereign Pontiff in our midst as one whom we promise to love and obey as we have tried to do his predecessor."

In speaking of the feeling of the Jesuits in regard to the appointment of Archbishop Martinelli, Rev. Father Pardow said :—

"The Jesuits feel extremely gratified in the thought that a representative of one of the oldest orders in the church should be called by the voice of the successor to St. Peter to assume so important a position in the church. They unite with all the other members of the clergy in professing to his person and his work a loyalty which would, if need be, face even death in carrying out his commands."

Between two and three thousand people crowded the hall and the street outside to be presented to his Eminence.

Zambesi.—In letters dated last May, the fathers speak of their greatest trial at present being the rinderpest which is raging tremendously and has already killed between four and five thousand head of cattle in and around Salisbury alone. The year has been a disastrous one, Dr. Jameson's foolish raid, the uprising of the Matabeles, and lastly the locusts and the rinderpest. Fr. Richartz concludes, "Don't think that the long list of trials has disheartened us ; on the contrary, we are sure to go *per crucem ad lucem evangeli.*"

Home News.—The ordinations took place on June 25, 26, and 27. Cardinal Gibbons conferred the Holy Orders during the three days. On the last day John S. Coyle, Henry T. Casten, A. J. Elder Mullan, James F. Dawson, John I. O'Hara, and Bernard Keany were ordained for the province of Maryland–New York; Cornelius Shyne for the Missouri Province; Louis Bashnal, Patrick Marnane and L. Eugene Nicolet for the mission of New Orleans; Joseph F. Landry for the California Mission; Henry Swift and John I. Brown for the New Mexico Mission.

Our Vacations were pleasantly spent as usual at St. Inigo's, and while the scholastics were absent the fathers of the province met at Woodstock for the Provincial Congregation.

Faculty Changes.—Fr. Casey is teaching "De Incarnatione;" Fr. Smith "De Deo Creante;" Fr. Maas is prefect of studies, and is teaching Scripture and Hebrew. Fr. Guldner has the Short Course, Fr. Aloysius Brosnan is teaching metaphysics and Fr. Barret logic. Fr. Freeman teaches physics, Fr. John A. Brosnan chemistry, mathematics of the first year, and geology. Fr. Jerome Daugherty, besides filling the offices of minister and procurator, teaches mathematics of the third year and astronomy. Fr. Sabetti was to sail from Naples on Oct. 16, and is expected at Woodstock the first week of November to resume his class of moral theology.

We received the following items too late for insertion in their proper place:—

Canada.—Father Turgeon on Oct. 7, was appointed Rector of St. Mary's College, Montreal, and Fr. Ernest Desjarden superior at Quebec. Fr. Désy has been transferred to Montreal where he has charge of the church and parish of the Immaculate Conception. Since April 15 there have been the following

Deaths.—Mr. David Hebert, 25, April 17; Sault-au-Récollet, Canada. Fr. Ernest Duguay, 44, July 22; St. Mary's College, Montreal. Br. Patrick Goodwin, 50, Aug. 16; Sault-au-Récollet, Canada.

Correction.—Father Ponziglione writes that he has made a mistake in calling Fr. Hoecken the *first superior* of the Pottowattomie Mission. Hence the last four lines on p. 360 of this number should read as follows:—

"This was established in 1838. Father Felix Verreydt was its first superior, and Father Christianus Hoecken was left him, as his assistant; and in truth he could not wish a better one, for the good father had inherited the spirit of" etc.

OFFICE OF THE LETTERS.

The present number completes the twenty-fifth volume of the WOODSTOCK LETTERS. The next number—to be published about the middle of February—will contain an account of the beginnings of the LETTERS and its progress for the past twenty-five years, our plans for the future, etc., and will constitute the SILVER JUBILEE NUMBER.

Students in our Colleges in the U. States and Canada, 1895 -'96

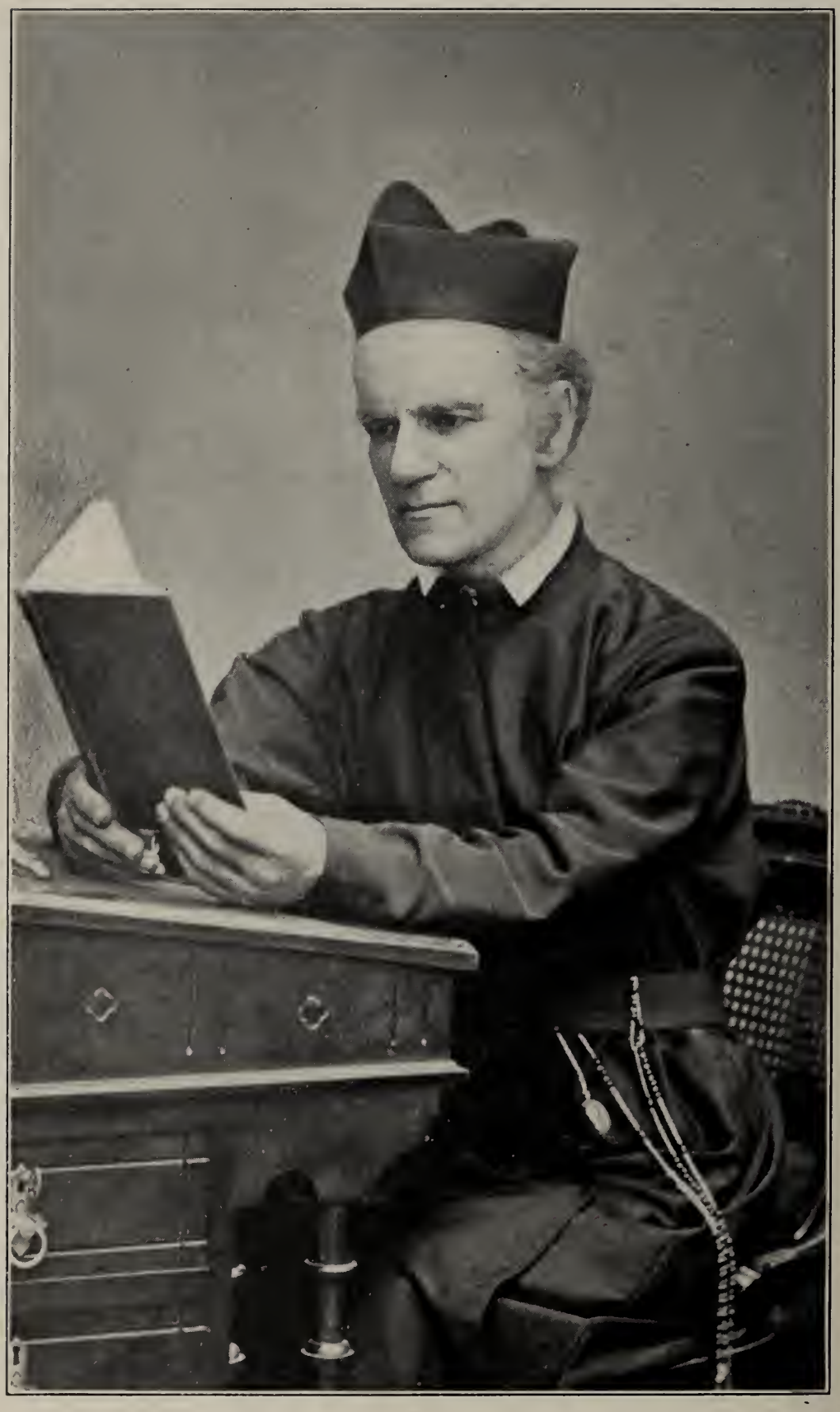
College	Place	Scholastic Year 1895-'96												
		Number of students	*Boarders*	*Half Boarders*	*Day Scholars*	‡*A. M. (in course)*	‡*A. B. (in course)*	*College course*	*Grammar course*	*Latin Rudiments*	*Commercial*	*Preparatory*	*Augmentum* ‖	*Augmentum of Province*
Md. N. Y. Prov.														
Georgetown Univ..	Georgetown, D.C...	†281	206	7	68	15	26	148	85	48	.....	.....	-15	
St. John's.....	Fordham, N. Y.....	217	165	.....	52	.....	9	81	63	61	.....	12	-37	
Holy Cross	Worcester, Mass...	278	227	.....	51	.... .	27	174	80	24	.....	.....	28	
St. Francis Xav.....	New York.....	761	.....	.....	761	2	22	162	452	.....	.....	147	-5	
*Gonzaga**.....	Washington, D. C..	150	.....	.....	150	.....	.....	14	57	47	32	.....	12	-53
St. Joseph's.....	Philadelphia, Pa...	168	.....	.....	168	.....	7	49	64	55	.....	.....	-26	
Loyola	Baltimore, Md.....	200	.....	.....	200	.....	12	57	103	40	.....	.....	-44	
Boston	Boston, Mass.....	419	.....	.....	419	.....	29	130	124	152	13	.....	15	
St. Peter's.....	Jersey City, N. J....	259	.....	.....	259	.....	.....	68	111	80	.....	.....	19	
Missouri Prov.														
St. Louis Univ.....	St. Louis, Mo.....	328	.....	.....	328	8	14	78	92	69	52	37	24	
St. Xavier.....	Cincinnati, O.....	394	.....	.....	394	.....	8	102	205	.....	64	23	11	
St. Mary's.....	St. Mary's, Kansas.	239	223	.....	16	.....	4	78	68	.....	93	.....	30	
St. Ignatius.....	Chicago, Ill.....	494	.....	.....	494	.....	11	109	258	.....	87	40	.....	66
Detroit	Detroit, Mich.....	290	.....	.....	290	.....	14	100	147	.....	43	.....	-10	
Creighton.....	Omaha, Neb.....	‡176	.....	.....	176	.....	6	43	133	.....	.....	.....	12	
Marquette.....	Milwaukee, Wis...	231	.....	.....	231	.....	9	70	107	.....	54	.....	-1	
N. Orleans Miss.														
Spring Hill.....	Spring Hill, Ala....	127	127	.....	.....	.....	6	45	31	.....	42	9	-29	
Immac. Concep.....	New Orleans, La...	333	.....	.....	333	10	11	58	84	70	64	47	-13	-36
St. Mary's.....	Galveston, Texas...	132	.....	.....	132	.....	3	44	60	.....	.....	28	6	
Canada Miss.														
St. Mary's	Montreal, Can.	490	152	94	244	8	9	137	191	95	.....	67	-34	-44
St. Boniface.....	Manitoba	68	11	5	52	.....	.....	21	10	7	30	.....	-10	
California M.														
Santa Clara.....	Santa Clara, Cal....	236	148	15	73	.....	3	127	41	.....	50	18	-4	
St. Ignatius.....	San Francisco, Cal.	576	.....	.....	576	.....	6	74	139	55	.....	308	80	64
St. Joseph's.....	San José, Cal.....	115	.....	.....	115	.....	.....	9	18	17	8	63	-12	
Buffalo Miss.														
Canisius.....	Buffalo, N. Y.....	316	96	.....	220	.....	.....	56	167	26	51	16	28	26
St. Ignatius.....	Cleveland, O.....	228	.....	.....	228	1	.....	39	104	17	50	18	-2	
N. Mexico Miss.														
Sacred Heart	Denver, Col.....	115	56	5	54	.....	.....	.....	25	68	.....	22	-2	-2
Rocky Mt. Miss.														
Gonzaga.....	Spokane, Wash.....	95	37	.....	58	.....	.....	31	26	21	.....	17	8	8
	TOTAL	7716	1448	126	6142	44	236	2104	3045	952	733	882	29	29

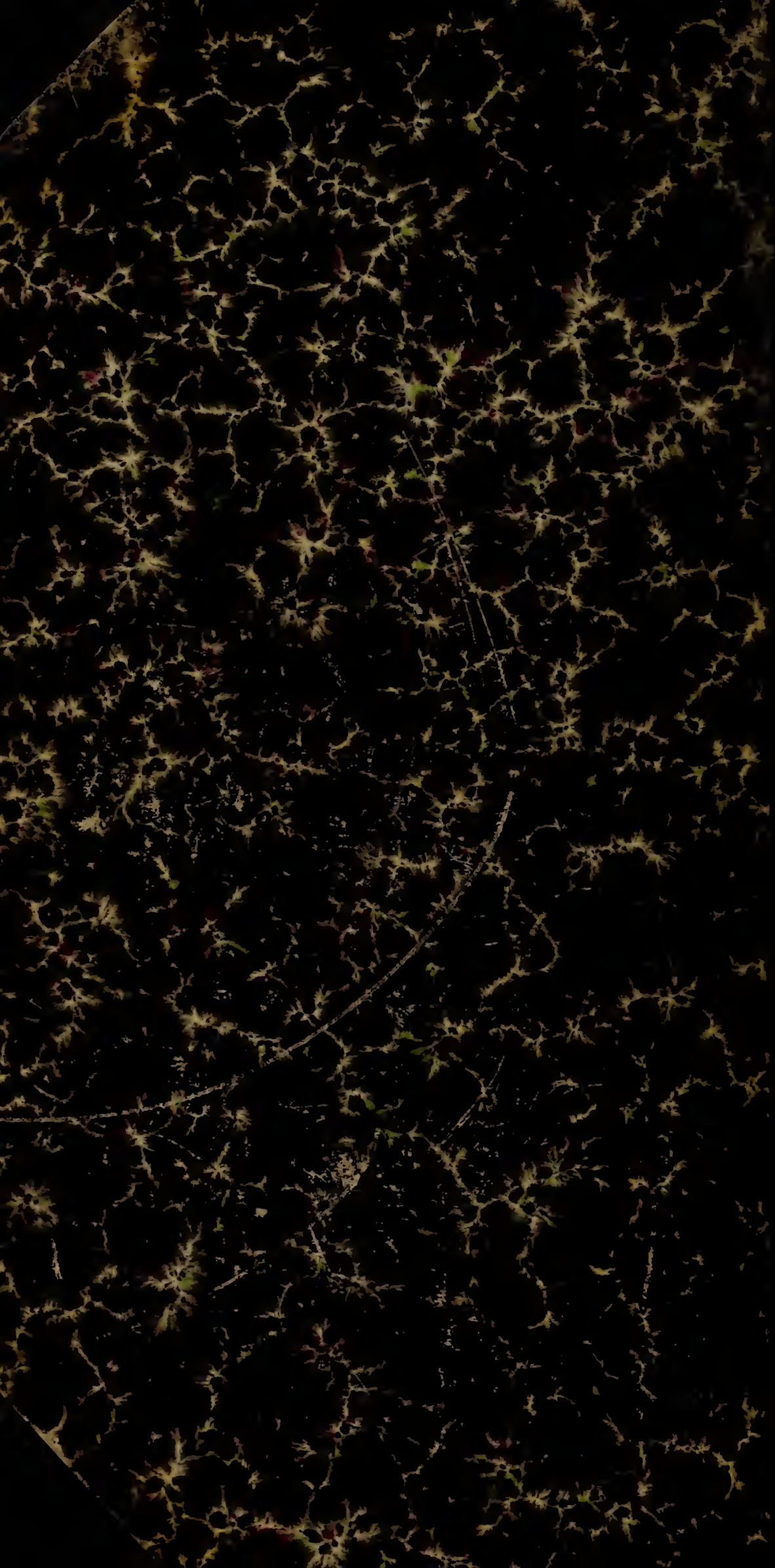
* The Colleges in italics have commercial courses.
† Law School, 288 ; Medical School, 82 ; School of Arts, 281 ; Total, 651. ‡ Medical School, 51.
‡ N. B. The A. M.'s and A. B.'s are counted in the College course.
‖ As compared with the year 1894–'95, the total then being 7687.

Students in our Colleges in the U. States and Canada, 1895 -'96

College	Place	Scholastic Year 1895-'96												
		Number of students	*Boarders*	*Half Boarders*	*Day Scholars*	*§A. M. (in course)*	*§A. B. (in course)*	*College course*	*Grammar course*	*Latin Rudiments*	*Commercial*	*Preparatory*	*Augmentum* ‖	*Augmentum of Province*
Md. N. Y. Prov.														
Georgetown Univ..	Georgetown, D.C...	†281	206	7	68	15	26	148	85	48	.....	.....	−15	
St. John's.....	Fordham, N. Y.....	217	165	.....	52	.....	9	81	63	61	.....	12	−37	
Holy Cross	Worcester, Mass...	278	227	.....	51	....	27	174	80	24	.....	.....	28	
St. Francis Xav.....	New York.....	761	.....	.....	761	2	22	162	452	.....	.....	147	−5	
*Gonzaga**.....	Washington, D. C..	150	.....	.....	150	.....	.....	14	57	47	32	.....	12	−53
St. Joseph's.....	Philadelphia, Pa...	168	.....	.....	168	.....	7	49	64	55	.....	.....	−26	
Loyola.....	Baltimore, Md.....	200	.....	.....	200	.....	12	57	103	40	.....	.....	−44	
Boston	Boston, Mass.....	419	.....	.....	419	.....	29	130	124	152	13	.....	15	
St. Peter's.....	Jersey City, N. J....	259	.....	.....	259	.....	.....	68	111	80	.....	.....	19	
Missouri Prov.														
St. Louis Univ.....	St. Louis, Mo.....	328	.....	.....	328	8	14	78	92	69	52	37	24	
St. Xavier.....	Cincinnati, O.....	394	.....	.....	394	.....	8	102	205	.....	64	23	11	
St. Mary's.....	St. Mary's, Kansas.	239	223	.....	16	.....	4	78	68	.....	93	.....	30	
St. Ignatius.....	Chicago, Ill.....	494	.....	.....	494	.....	11	109	258	.....	87	40	.....	66
Detroit	Detroit, Mich.....	290	.....	.....	290	.....	14	100	147	.....	43	.....	−10	
Creighton.....	Omaha, Neb.....	‡176	.....	.....	176	.....	6	43	133	.....	.....	.....	12	
Marquette.....	Milwaukee, Wis...	231	.....	.....	231	.....	9	70	107	.....	54	.....	−1	
N. Orleans Miss.														
Spring Hill.....	Spring Hill, Ala....	127	127	.....	.....	.....	6	45	31	.....	42	9	−29	
Immac. Concep.....	New Orleans, La...	333	.....	.....	333	10	11	58	84	70	64	47	−13	−36
St. Mary's.....	Galveston, Texas...	132	.....	.....	132	.....	3	44	60	.....	.....	28	6	
Canada Miss.														
St. Mary's	Montreal, Can.	490	152	94	244	8	9	137	191	95	.....	67	−34	−44
St. Boniface.....	Manitoba	68	11	5	52	.....	.....	21	10	7	30	.....	−10	
California M.														
Santa Clara.....	Santa Clara, Cal....	236	148	15	73	.....	3	127	41	.....	50	18	−4	
St. Ignatius.....	San Francisco, Cal.	576	.....	.....	576	.....	6	74	139	55	.....	308	80	64
St. Joseph's.....	San José, Cal.....	115	.....	.....	115	.....	.....	9	18	17	8	63	−12	
Buffalo Miss.														
Canisius.....	Buffalo, N. Y.....	316	96	.....	220	.....	.....	56	167	26	51	16	28	26
St. Ignatius.....	Cleveland, O.....	228	.....	.....	228	1	.....	39	104	17	50	18	−2	
N. Mexico Miss.														
Sacred Heart	Denver, Col.....	115	56	5	54	.....	.....	.....	25	68	.....	22	−2	−2
Rocky Mt. Miss.														
Gonzaga.....	Spokane, Wash.....	95	37	.....	58	.....	.....	31	26	21	.....	17	8	8
	TOTAL	7716	1448	126	6142	44	236	2104	3045	952	733	882	29	29

* The Colleges in italics have commercial courses.
† Law School, 288 ; Medical School, 82 ; School of Arts, 281 ; Total, 651. ‡ Medical School, 51.
§ N. B. The A. M.'s and A. B.'s are counted in the College course.
‖ As compared with the year 1894–'95, the total then being 7687.



REV. JOSEPH E. KELLER, S.J., in 1871

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